AUGUST 1947 15 CENTS

UNITY

Transfiguration - - - - - - - - 1
Charles Fillmore

I Will Heal Thee - - - - - - - - 10
L. Stevens Hatfield

Christ Seed - - - - - - - - - 19
Clara Belle Wertz

Omnipresence of Truth - - - - - 24
William Marcus Runnebaum

Calling the Twelve - - - - - - 26
Dorothy M. Mead

Working with Spiritual Substance - 36
Ida Smith

The Divine Urge - - - - - - 40
Clara S. McKee

Beauty of Godliness - - - - - - 49
Fred A. Barrow

Sunday Lessons - - - - - - - 54

Peace Be Unto You

Healing & Prosperity Thoughts

TO BE USED FROM

AUGUST 20 to SEPTEMBER 19

Healing: I now release the Spirit of health, and I am made whole.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I awaken the Spirit of prosperity, and what is mine is now made manifest.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
Publication, Editorial and Executive Offices: 917 Tracy Ave., Kansas City 6, Mo.
Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922. Additional entry at Lee's Summit, Mo.
SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

UNITY

Devoted to Christian Healing

ARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

LUME 107 AUGUST, 1947 NUMBER 2

Transfiguration

CHARLES FILLMORE

Be ye transformed by the renewing of your mind.

TRANSFIGURATION is always preceded by a change of mind. Our ideals must be lifted from the material, the physical, to the spiritual. But st we need to realize that it is possible for us to be nsfigured as well as to understand the law by ich it is brought about.

The meaning of the Transfiguration has never en understood by those who read the Scriptures history. The transfiguration of Jesus has always en considered a historical event, and its allegorical aning overlooked. To get the real meaning of the ansfiguration, we must regard the experience of us on the mount as typical of what often takes ce in those who are growing in spiritual con- ousness.

We have evidences every day of the power of

thought to transfigure the countenance. We kno
that it is possible for one to be transformed in
degree by the thoughts that flit through the min
from moment to moment, but we do not know th
unlimited capacity of this transfiguration, nor th
part that it plays in the attainment of the Chri
consciousness and the Christ body in man.

The real object of existence is to bring forth th
perfect man and to attain eternal life. Eternal lif
must be earned. It is usually assumed that man doe
not die, and this is true of the I AM; but how abou
the consciousness, the soul? "The soul that sinneth
it shall die" is the testimony of the Scriptures. Tha
only lives which conforms to the eternal-lif
principle.

Spirit exists eternally in God-Mind, of which w
must become conscious. This consciousness is sou
and is the tangible part of soul. God-Mind gives u
the opportunity to incorporate into our soul or con
sciousness His attributes. These attributes are spiri
ual life, love, wisdom, strength, power, in fact th
essence of all good, which we realize first in ou
mind, then in body and affairs. Thus God gives u
the spiritual perfection that we are to manifest an
retain eternally in consciousness. This is His So
or Christ.

Jesus taught that we must attain the consciou
ness of eternal life, that we have no life in us unt
we have attained this consciousness. Until we demon
strate over death, the death of the body, we are i
a transitory state of existence.

Then the real object of existence is to attain th
consciousness of eternal life and to manifest all tha

potentially involved in us by our Creator. The spirit I AM or ego—in man is eternal, but there must a consciousness of that eternity; there must be sciousness of the image-and-likeness man. There st be in every one of us a realization of that spirit ich has in it—involved in its being—all that ex- in the universal. If we do not realize this, if we not make it ours, we must eventually go back to universal, which means diffusion of soul. Jesus s the great teacher and way-shower of this mighty ainment, and we shall miss "the prize of the high ling" if we do not enter the path that He trod d that He pointed out in many parables, illustra- ns, and experiences. Then this overcoming or lift- g up of man is a process through which we are passing if we have been converted to the Christ y of life. Transfiguration plays a part and an im- rtant part in this evolution of the soul. When we e the parallel between our experiences and the nsfiguration of Jesus it gives us confidence to go rward.

In our study and application of the Christian life all have times when we are spiritually uplifted. ch a time is marked by a form of spiritual enthusi- n, which is brought about by statements of Truth ade by ourselves or others—prayers, words of aise, songs, meditations—any statement of Truth at exalts the spiritual realms of the mind. Jesus as lifted up with Peter, James, and John (faith, dgment, and love). Whenever we dwell upon these rtues and try to live up to them, they are exalted consciousness, and they go up with us to the ount of Transfiguration. You may not always real-

ize this. You may think that the uplifting was ju
a passing exaltation, but it stamps itself upon yo
soul and marks the planting of a new idea in t
upward trend of the whole man.

What is your attitude toward these times wh
you feel the mighty uplift of spirit? Do you gi
them their due importance; or when you again co
down into the valley, do you groan and question a
wonder why you do not abide, why there seems
falling away of the mind from its exaltation?

Right here we must be wise and understand t
relation of the higher principles of man and th
action in the redemption of soul and body. Do n
lose sight of the fact that the whole man must
spiritualized. Some people get into the habit
going up in spirit to the mount of Transfiguratio
and they find it so enticing that they refuse to desce
to the valley again. Then soul and body are left
go their own way, and a separation ensues. Su
persons dwell continually on the heights and ignor
the essential unity of spirit, soul, and body. Ma
delusions arise among Christians because they la
understanding of the law of the idea and its ma
festations. All things, all actions, all principles,
working toward the unity of God, man, and
universe. But there must be a readjustment and
cleansing of the whole mass. If there are thin
whether mental or physical, that are not up to
high standard of Spirit, they must die. Jesus on
mount spoke of His death which was to follow. T
death is of the material perception of substance a
life, which is reflected in man's body of flesh. T
must perish. The limited concept of matter and

material body must be transformed so that the e spiritual body may appear.

We find that in every upward step we take in evolution there is a sloughing off, a doing away h some parts of consciousness that do not accord h the higher principles. Jesus referred to it as planting of a seed in the ground and its dying fore it could bring forth the new life. The real life it in the seed does not die. It lives and multiplies en rid of its husk of bondage. In the refinement metals the fire, which is life, fuses the whole ss. Then the molten elements form a new base; precious metals go by themselves and the dross es by itself. The dross is poured off and thrown ay, but the precious metals are saved.

Much the same thing takes place in the action of irit, soul, and body when a person goes into the gh consciousness and is transfigured. Some per- ns call it conversion, some illumination, some the ting-up power of Spirit. Whatever you call it, it the same thing. When the white heat of God life mes upon man, there is exaltation and transfusion elements. The result of soul exaltation is a finer ul essence forming the base of a new body sub- ance. The passing away of the dross of materiality a form of death.

You have doubtless wondered: "Why is it that, ter I have had an uplift, after I have had a high alization, or a strong treatment, I have to meet many errors? It seems to me that the negative side les in on me the next day or the next few weeks ronger than ever."

The cause of this is a gathering together of the

evil and the good; the day of judgment has arr
and you are the judge. You may even be buried
"three days" in that material consciousness which
not yet come to the full light. But when you k
the law that Spirit is always with you you have n
ing to fear, if you hold steadily to the Christ
ence that you realized in the mount of Transfig
tion.

Having once seen Truth, having once had th
lumination, you find that the next step is to der
strate it and not to be cast down or discouraged by
opposite. When the crucifixion comes and you
suffering the pangs of dying error, you may cry
"My God, my God, why hast thou forsaken m
forgetting for the time the promises in the m
of Transfiguration. This is when you need to re
that you are passing through a transforming pro
that will be followed by a resurrection of all th
worth saving.

Transfiguration is an essential step in every
ward movement of men and nations. All phil
phers have observed it in its various phases. Ca
says: "Once risen into this divine white hea
temper, were it only for a season and not agai
is henceforth considerable through all its remai
history. And no nation that has not had such di
paroxysms at any time is apt to come to much."

Paul saw it in its work in man, when he wr
"For our citizenship is in heaven; whence also
wait for a Saviour, the Lord Jesus Christ: who s
fashion anew the body of our humiliation, *that it*
be conformed to the body of his glory." "Then s
the righteous shine forth as the sun in the kingd

their Father." "We know that, if he shall be manited, we shall be like him; for we shall see him en as he is." "As we have borne the image of the thy, we shall also bear the image of the heavenly." It is very essential that those who are striving for he prize of the high calling of God in Christ Jesus" ll cling to their ideal as real. They should not regarded in the light of past events or of future hievements, but as fulfillments here and now. This illustrated in the communion of Moses and Elijah th Jesus on the mount, Moses representing the law, jah its fulfillment. Jesus is the I AM, in which both e past and the future are joined. But Peter, not derstanding the lesson, wanted to make three bernacles, representing the tendency of man to barate and localize that which is spiritual and iversal.

When the voice of Principle proclaimed the spiral man's presence—"This is my beloved Son, in hom I am well pleased; hear ye him"—there were promises of the past or the future. The law has power over one who dwells in the mind of God. here is no time to the mind of one who realizes nipresence. Nothing will transfigure the face and new the body so rapidly as the denial of both past d future. Persons get childish because they let eir thoughts dwell upon the past. Fear of the fure weakens the virile life, and the feet stumble. he Son of God is vigorous with the increasing life at perpetually is flowing forth from the Father. hen man realizes the omnipresent life, his whole ganism is vitalized and the soul is glorified. It ines with an energy that electrifies the outer cloth-

ing when man is in spiritual consciousness. Tho
little points of magnetic light, which we all ha
observed upon removing our clothing at night, a
weak manifestations of the aura of the soul, whi
can be magnified until the whole body is ablaze wi
it.

Some Christians teach the saving of the soul a
the perishing of the body. Jesus taught the saving
both soul and body. It is true that this mortal bo
must be transfigured; it is but a picture or symbol
the real, the spiritual body, which is the "Lord
body." The "Lord's body" is the body of Spirit, t
divine idea of a perfect human body. When o
realizes this new body, the cells of the present bo
will form on new planes of consciousness, they w
aggregate around new centers, and the "Lord
body" will appear.

"But we all, with unveiled face beholding as
a mirror the glory of the Lord, are transformed in
the same image from glory to glory, even as fro
the Lord the Spirit."

When the body is devitalized by excessive labo
dissipation, or any loss of vital force, its aura shrin
away and a consciousness akin to that of being u
clothed is evident. To dream of being naked
partly clothed is a warning by Spirit that the reser
vital force has been dissipated and the natural clot
ing of the body removed. Continuous disregard of t
law of conservation of vital force is followed
various diseases and finally death. During sleep t
system, under natural law, seeks to equalize the vit
forces, and it does so if the intellectual concentratio
has not been too great. A dream of falling mea

t this force, which has been piled up in the head, falling down into the lower channels of the body, l is restoring equilibrium at the expense of harnious reaction. When the mind is adjusted to the ine law, all the vital forces flow harmoniously and aura glows about the body as a beautiful white ar, protecting it from all discords from without l purifying it continually from within. This is state of the perfected man described in Revela- 1:14-16:

"And his head and his hair were white as white ol. *white* as snow; and his eyes were as a flame fire; and his feet like unto burnished brass . . . l his voice as the voice of many waters. . . . and countenance was as the sun shineth in his ength."

Divine Kinship

Mabel Hatton Marks

"Ye are all sons of God."
We all are sons of God and thus are one
In Christ—a kinship beautiful, divine—
And when we live in love and brotherhood
Our ways are in accord with His design.
For when aware of this relationship,
We think no evil, neither see nor hear it;
We know that man, in God's own image made,
Is not mere creature of the earth but Spirit.

And so, created perfect in His sight,
God's sons shall live in peace and joy and light.

I Will Heal Thee

L. STEVENS HATFIELD

I have heard thy prayer, I have seen thy tears: behold, I will heal thee.

I will restore health unto thee, and I will heal thee of thy wounds.

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.

Is any among you suffering? let him pray.

PRAYER IS the heart of healing. Through prayer we draw near to God. Through prayer we feel God's nearness to us. When we pray, "Thy will be done," we should feel that God's will is being done and that we are being healed, for God's will for all His children is health, wholeness. Never think when you pray that if it is God's will He will heal you and then wonder if it is His will that you should be healed.

Never doubt God. In His sight you are always well. You are always whole, sound, perfect. You are "light of light," health of health, wholeness of wholeness. Your illness, in whatever form it may be manifesting itself at the moment, was in your human consciousness before it was outpictured in your human form.

It is not God's will that you are sick; it is your human will giving orders to your subconscious mind. Reread the story of Job. Through forty-one chapters we are made acquainted with his afflictions, his tortures of mind and body, the negation of his friends.

We are informed of his personal losses, his human woes, and then in the 42d verse he comes to himself, and we are told: "Then Jôb answered and said,

"I know that thou canst do *everything,* and *that* no thought can be withholden from thee. . . . I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I . . . repent in dust and ashes." When Job gave up his human lamenting, when he let go and turned his life over to God, "the LORD blessed the latter end of Job more than his beginning."

If you are sick or afflicted, do not wonder and worry about how your healing is going to be accomplished. You do not worry about how your garden seed is going to grow. You plant it in faith, believing, and leave the growing to God. Plant your seed of health in your mind, rest in God, and wait patiently for it to grow into the reality of health. Do not be anxious. Do not doubt. Know that with God all things are possible. Know that all things are possible to him who believes.

Believe!

Believe in God.

Believe in your health.

Believe in yourself, in your power to accept your healing.

When you turn to God for healing feel that God is turning to you, that as your desire goes forth to Him, His answer comes forth to you.

When the two blind men followed Jesus crying, "Have mercy on us, thou son of David." Jesus met their plea with "Believe ye that I am able to do this?" Their healing, we infer, depended upon their an-

swer, which was "Yea, Lord." "Then touched he their eyes, saying, According to your faith be it done unto you." In other words, if you believe that God can do it, then He will do it.

Jesus put great stress on faith. When blind Bartimaeus sat by the wayside begging and knew that Jesus was passing by, he cried out to him, "Thou son of David, have mercy on me." Jesus answered him, "What wilt thou that I should do unto thee?" The blind man with complete faith answered, "Rabboni, that I may receive my sight." And Jesus recognizing his so great faith met it with healing. "Go thy way: thy faith hath made thee whole." Then we are told that "Straightway he received his sight and followed him [Jesus] in the way." He expressed his gratitude by keeping his healer in his new-found sight.

Jesus said to His disciples, "Heal the sick." There was seemingly no doubt in Jesus' mind about His disciples being able to do as He did. He did not seem to feel that He was giving them an unusual or hard task. He knew that the mystery we call life proceeded from God and that this life is an active, living force within each one of us, that "in him we live, and move, and have our being."

"Nothing separated from its source, whether it be fruit or vegetable or man, is sound." Then if we are sick we can be sure that we have drawn away from our source of health. We have drawn away from God. It must be apparent to any thinking person that to regain health we must return again to God, the source of it. The question is, How can we return? The Bible says, "Draw nigh to God, and he will draw nigh to you."

How can we draw nigh to God?

"Be ye transformed by the renewing of your mind." Mind is God. Your mind and my mind. We renew our mind by letting go of negative, wrong thinking and taking hold of the positive truth that with God (mind) all things are possible. Then by thinking Godward, by standing face to face with God and acknowledging Him as our health we can expect to be healed.

If now as you read this you are sick or unhappy or in want try analyzing yourself. There are two major things that can upset the peace of your life. Heading the list is fear. Nearly everyone fears something. This may be a conscious fear touching things in your outer life, your family or business or social life, small things or large things that can upset you inwardly as well as outwardly. Sit quietly and ask yourself if this fear is of tremendous importance. Be honest. Face it squarely. Bring it out in the open and take a good look at it. Is it worth upsetting your life over? Few things are. After you have brought it out in the open destroy it by denying its power to upset you. Wipe it out of your mind by substituting for it a thought of God. Take tight hold of the promise "I . . . will heal him . . . and restore comforts unto him."

The second major cause of a sick mind and body is regret. Some sin of commission that is gnawing away at your mind. Some sin of omission that is causing you mental anguish. Both of these sins are concerned with the past. The past is dead. Let it rest in peace. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Do you believe that He meant this when He said

it? If you do then why don't you go to Him in thought and let Him have your burden? While your mind is filled with thoughts of Him your burden will dissolve into the nothingness from whence it came.

One thing is important; that is God. Don't put your sins of commission or omission ahead of Him. "I am Jehovah that healeth thee." "Is anything too hard for Jehovah?" Can you say no to this question? Then act on the premise. Drop your burden and accept your healing. Ask yourself:

Do I really want to get well?

Do I believe I can be healed?

Have I faith in the power of God to heal me?

Do I believe God hears me when I pray?

Do I believe God loves me?

Do I love God?

When you can truthfully answer yes to all these questions, then your healing is there waiting for you to accept it.

Step up and get it!

You desire to be well. You believe you can be healed. You dare to accept God's word for it. All right, here it is!

Commit yourself to God. Thank Him and bless Him that He has shown you the way. Listen to His voice. Do what He tells you to do.

"Incline thine ear unto wisdom,
And apply thy heart to understanding."

When we become sick our first thought is to heal the body, to relieve it of pain, forgetting in our fear that we are a triune being, spirit, soul, and body, and that what affects one affects all. Too readily we

smiss the mind and spirit and concentrate upon the ealing of the body as if the body were the whole an.

To the infirm man whom Jesus healed He said, Sin no more, lest a worse thing befall thee." He nked sin with sickness over and over. His mes- ige to the sick was that disease is the result of rrong thought, sin. Healing of the body is of small vail unless at the same time the mind is set right, or unless we change our thoughts, clear our mind f the debris of negativity, we shall continue to roduce disease in our body. "Be sure your sin will nd you out."

"He hath showed thee, O man, what is good; nd what doth Jehovah require of thee, but to do ustly, and to love kindness, and to walk humbly with hy God."

It has been said by a philosopher that nine tenths of our happiness depends upon health alone. With ealth everything is a source of pleasure; without it othing else, whatever it may be, is enjoyable. So t is really with good reason that when two people meet the first thing they do is inquire after each other's health and to express the hope that it is good; for good health is by far the most important element in human happiness.

When Moses asked the Lord who he should say had sent him to the Children of Israel the Lord told him to tell them, "I AM hath sent me unto you." "I am Jehovah." Did you ever check yourself to see how many times a day you made use of the I AM? "I am Jehovah that brought thee out of Ur of the Chaldees." The I AM always produces that for which

it is called. It will work destructively as well as constructively. Suppose in the course of just one ordinary day you say to each person who inquires about your health: "I am not feeling very well. I have a headache, a stomach-ache, a pain in my side. I am afraid I am getting the flu." Do you see how you are calling into expression the negative side of your I AM? Do you see how you are saying the word for ill-health. Every Truth student is cognizant of the fact that words are creative and that what you say for good or ill is brought forth in your life sooner or later. If I continually say, "I am sick," nothing on earth can keep me from being sick for I am declaring it; and "so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Health is the normal condition of all things. You can be healthy if you want to be. If you are determined to have health you will begin now, this minute to feel healthy, to know that in Spirit you are the epitome of health. Never mind appearances. Look past them, see yourself as you desire to be. Close your eyes and imagine you are looking at yourself in a mirror. See yourself as you want to be, as you are in Christ.

Jesus healed all who were willing to be healed. Are you willing? Then act the part. Give thanks for your healing. Speak the word of health to every part of your body.

"I am the health of God made manifest."

"I am the wholeness of God made manifest."

"I am God's image and likeness."

"I am the perfect son of my perfect Father."

"I AM THAT I AM."

"God made the soul before He made the body." The body is that which clothes the soul. God said to Jacob, "I am with thee, and will keep thee . . . I will not leave thee." God is saying to you, "Behold, I am with thee."

Do you believe He is with you? When that pain is gnawing at your vitals can you look past the pain to God? Can you say with Jacob, "Surely Jehovah is in this place; and I knew it not."

Solomon said,

"Commit thy way unto Jehovah . . .

Rest in Jehovah and wait patiently for him."

"The LORD shall help them, and deliver them . . . and save them, because they trust in him."

When you read these promises in your Bible do you read them merely as literature or do you read them as messages from God? When you read, "I will not leave thee," can you hear with your inner ear, feel with your heart that God is speaking to you? Can you for one instant take your mind off your pain and thank God for healing you? Then you are healed?

Take your mind off the thing that is troubling you and center it on God. Say slowly and with deep feeling, "I feel Thy presence, Lord." Say it this way:

"*I* feel Thy presence, Lord."

"I *feel* Thy presence, Lord."

"I feel *Thy* presence, Lord."

"I feel Thy *presence,* Lord."

"I feel Thy presence, *Lord.*"

Build up this feeling of God in you. If you knew

that God is in you, you would be so thrilled, so happy that it would be impossible for you to think of anything but Him. Well, He is in you.

He is the life in you.

He is the light in you.

He is the love of life in you.

He is you.

Accept Him. Accept His promises. Believe Him when He says, "Pray unto me, and I will hearken unto you."

"Ye shall seek me, and find me, when ye shall search for me with all your heart."

"Ye shall know the truth, and the truth shall make you free." Free of pain and loneliness and heartache and unhappiness.

"I will restore health unto thee."

"Go in peace, be ye warmed and filled."

Affirmation for Guidance

Irene Stanley

The Spirit of God is guiding me
In any decision I need to make.
This moment, wherever I may be,
The Spirit of God is guiding me.
Thankfully, trustfully I see
And follow the path He bids me take.
The Spirit of God is guiding me
In any decision I need to make.

Christ Seed

CLARA BELLE WERTZ

WHEN WE FIRST encounter the Truth statement that the Christ is implanted in each one of us we are sometimes inclined to doubt. We say with a laugh: "How do you figure that? I certainly do not look like Him—not with this funny face of mine."

To some of us the Truth statement may seem sacrilegious. "Imagine putting us on a level with Jesus Christ. Why, no man can equal the Son of God."

Then there are others to whom the statement is confusing. "We should like to believe but cannot see how it can possibly be true. Wouldn't it be wonderful to live as He lived and perform His breath-taking miracles? But how can it honestly be said that the Christ, the actual Christ, is implanted in us?"

Well, let us go to the garden for the answer. Let us take a seed from one of the plants growing there, say a delphinium seed. An insignificant-looking brownish-black particle—it doesn't look much like a stately flowering delphinium, does it? Nevertheless naturalists will tell us that every element that goes to make up a perfect delphinium, with all of its color-drenched beauty, is enveloped in that seed. Nothing is left out; it is all potentially there. Truly we can say that the Maker of nature has implanted the flower in the seed.

The seed does not dispute this fact. If it could

talk, it is not likely that we should hear it scoff and say as it was being planted in the soil: "How can become a delphinium like that big one over there Look at me, I'm nothing but a botanical lump o somber ugliness."

No, it would not grumble or doubt; it would jus go ahead and do its best. It would break through its dark shell, sprout, and grow until finally, by the law of its being, it would display its crowning glory the delphinium flower, in complete, magnificen splendor. Its full expression was there all the while latent throughout the entire period of unfoldment That unfoldment was a necessary process before the lovely bloom could be seen outwardly.

For man also life is an unfoldment. Even though we may not be aware of it, God has implanted His Spirit, the Christ Spirit, within each one of us, a the center of our being. Each one of us is a Christ seed, and just as the delphinium seed contains all the potential elements of a perfect delphinium so each Christ seed contains all the elements of a perfect Christ. It just takes growth for its complete fulfillment, and this is provided for under the divine law of our being.

God has planted us in His garden, the garden of universal life. There we are to cast off our shell like the flower seed—our dark mortal garment woven of inhibitions and powers misused—and we are to unfold and grow to the stature of a perfect man beautiful to see.

The spiritual growth of man is just as natural as the plant growth of the flower. All things live according to the will of the Father. The law govern

ng plant life is what we call natural law; but in s true sense it is spiritual law, since it was estab- shed by God in the beginning. However the Spirit f God is not in the delphinium; the latter is of God nly as a God idea made manifest, a result of in- elligence expressed.

The Spirit of God is in man alone by virtue of is Christ, thus making man unlike any other crea- ure in the universe. In man alone God combines pirit and manifestation. That is why man has been iven "dominion over . . . every living thing . . . pon the earth." This dominion means mastery of very earthly condition or circumstance, even of he personal self, which is the most important thing ver which man needs dominion.

Perfect being is always in expression and ever as been since the beginning. "God said . . . and t was so." The Word was breathed into a lifeless orm and it became a living soul. God is both life nd soul, and He breathed a part of Himself into nan, into all men. We all are endowed with a living oul and that soul is activated by the quickened pirit, which is the Christ, the God idea of a per- ect man. Through the Christ, the living soul is to e so activated that it comes to full acknowledg- nent of its oneness with its Creator. Thus the Christ was given man that he might be capable of under- standing life or God.

These truths Jesus knew. The oneness of God nd man through the Christ in man was the basis of all Jesus' teachings and should be lived and taught convincingly. It is the Truth of Being. When one once grasps this fundamental verity, all other values

fall into line; all then becomes a matter of simple expression.

Jesus lived this Truth before He taught it. He knew from experience what He was talking about; that is why He was able, as the Bible says, to "speak as *one* having authority, and not as the scribes." Orthodoxy so often today speaks "as the scribes." It needs to get back to the simplicity of oneness as Jesus taught it.

Claiming that the Christ is within us is not sacrilegious, if we understand the true meaning of the Christ. In Truth we learn there is but one Christ, which is the universal God form in mankind. Jesus became the Christ, but so may any man who grows unto the perfect consciousness and reaches the high standard of life which our Master did. God has but one Son. Jesus became that Son, but so may anyone who will unfold the same God likeness that He did.

Jesus lived the Christ through to perfection by recognizing it, and thus became our exemplar. Because of His knowledge of His divine origin He was sent to demonstrate the powers given to all men, and for this we owe Him endless homage.

Someone has said, "Man is not a body with a mind. He is a mind with a body." This is the mind which was given us by God in the beginning. This is the "mind . . . which was also in Christ Jesus." It is all one and the same mind. "I am the vine, ye are the branches," said our Master. The natural nourishment that feeds the seed also feeds the stem and the flower. The vital essence or life that sustained Jesus is the same for all men. We are prone

believe Jesus possessed a different, an exclusive, nd of spirit, but it is the same Christ in all.

We are instructed in the Scriptures: "Have this nd in you, which was also in Christ Jesus." That eans just what it says: Let it be; don't try to inter- re with it; let it work. That "letting" is important. the garden plant refused to let nature feed and stain it, how long do you think it would live? If e heed not the voice of the Spirit, we reap the sult sooner or later in a sick or frustrated life.

Unless we can rise above disturbing sense sug- stions, we are not showing forth the inward Christ. he Spirit cannot express itself through a clouded nsciousness. Free-flowing action is required for ee-flowing results. The more we let the Spirit work or us the more good it will produce in our life. roducing good is its business, and it is an expert this line, never fear.

God reveals Himself to us through the Christ nd in no other way. Therefore it can readily be een that our greatest need is to become Christ nscious, to learn to do all things under the guid- nce of the Spirit within.

This takes daily practice, but it is a joyous prac- ce. Like the flowering delphinium, we can reach igh into the sunlight of our Father's love. Day by ay we can see our progress as we become increas- ngly aware of the Truth.

I believe in my oneness with the Father through he Christ in me. I am constantly renewed in God ubstance and spirit, and I now accept this renewal. rejoice in the Spirit of the Christ in me and am now xperiencing perfect happiness.

Omnipresence of Truth

WILLIAM MARCUS RUNNEBAUM

Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.

OUR CONSCIOUSNESS must be trained to know that Truth is not creedal but as universal as the breath of God that gives life to all living. Ralph Waldo Emerson and his little notebook should be an illustration to all of how a man can discover Truth in every phase of being by the simple process of observing. Many of Emerson's greatest writings were an outpouring from his realization of the universality of Truth. What Emerson discovered is all about us today, unveiling its beauty and message to those who have not closed their eyes or let their ears become dull of hearing.

We do not have to subscribe to any creed, doctrine, or discipline that thwarts the natural unfoldment of God's Spirit within. Power, greater than that of the atom of which we hear so much, is possessed by every person who will allow his development to proceed along natural lines.

We cannot put a gallon of liquid into a half-pint container without realizing the limitation of

apacity with which we are confronted. It is equally oolish to think that we can hold the omnipresent God to one group or geographical location. Truth ust can not be limited! Jesus taught this in His parable of the new patch on an old garment and the new wine in old bottles. People that would work contrary to this law or try to do so are simply trying to make a finite being of the Almighty.

Within the soul of every person is the "spark of infinity" that will guide and quicken him into a dynamo of radiant power and progress. Man is not put here to grope his way through the dark, which some would say is the will of God. On the contrary, he is put here to unfold like the Christ in Jesus and to claim his sonship to the Father in thought, word, and deed. God guides each soul that will claim His directive power into the "strait gate" of Truth perception. Entrance through this gate insures the "eye single" that can see and know the right and the real of every situation.

Christ is "the way, and the truth, and the life." He speaks to all men who will listen to His voice. "Behold, I stand at the door [heart, mind, consciousness] and knock: if any man hear [open his ears to] my voice and open the door [perceive Truth unprejudiced], I will come in to him [guide], and will sup [break the eternal bread of Truth] with him, and he with me [omnipresent communion]."

Be true to Him and follow His directive voice. Then, the "Lo, here! or, There!" will not disturb you. Without doubt you will know that He and His kingdom are within; that you are walking in "the way, and the truth, and the life."

Calling the Twelve

DOROTHY M. MEAD

AT A CERTAIN stage in his spiritual on-going the Truth student comes to the point when like Jesus, his master and teacher, he must call to him his own twelve apostles, his twelve faculties of mind, that they may be trained to function more deeply in his physical being. These faculties of the spiritual self have their outer centers of action in the physical self, though his use of them is so very meager compared to what it could be that he barely grazes the surface when it comes to expressing the God-given functions of his own being.

So it came about that I had presently advanced spiritually to the point where I realized my oneness with the great wholeness of God, where I understood that my divine Christ self, the counterpart of my physical self, was like God in that it held in the ideal that which I was to bring forward into the manifest. I began to meditate upon the faculties of my being and saw that the time had come for me to call "the Twelve." I realized that I had not even begun to bring into visibility the things that the Father still held in store for me, that I was of my own free will holding back the full expression of the powers of my being.

I knew of course that the twelve faculties of God—faith, strength, judgment, love, power, imagination, understanding, will, order, zeal, renunciation, life—already had expression through me, because

ney were all located at various nerve centers in my ody over which they had control. But I commenced o see that often this control could be unwise, es- ecially when I had up to now interpreted their unctionings from a purely material standpoint. I saw hat in doing this I was proving an unwise governor f my body temple. In order to develop my being o the greatest possible degree of efficiency and to nake my body the pure temple of beauty for God's ndwelling that it was meant to be, I began to call he Twelve, putting aside my material interpretation, nd meditating solely upon the spiritual reality of ach that I might give it true expression.

I learned many things from this spiritual exer- ise. As I meditated quietly upon each faculty I saw that I must become unselfish in its use, that I must not attempt to exploit its expanding power in my being for personal gain. Instead I must with devotion and steadfastness accept its tremendous possibilities in all humbleness and grow in stature and grace.

To cleanse each center from the material thought with which I had enveloped it, I knew each faculty must be baptized with the power of the true spiritual word. So in meditation I took words into the silence of my being where God dwells and began to call from my spiritual depths the twelve apostles or faculties of my mind.

I worked slowly and carefully, because I understood that the spiritualization of the body and its centers must not be stepped up too rapidly. If a person attempts to do too much at a time the inflowing spiritual power may be too great for the

present material consciousness of his body. In that case his body might commence "to kick mightily," and he might experience odd feelings that would lead him to believe an illness of some sort was developing. So it is best to work slowly and faithfully.

Choosing early morning for my meditation period, I began by working on one center at a time, spending about a week on each. When I had completed the baptism of the twelfth center with the greater Christ light, I put the whole exercise together, and each morning from then on visited all twelve centers, spending only a few minutes on each. The time can be lengthened gradually, as this is a work to be carried on indefinitely. The following then is the complete method for calling the Twelve that I adopted.

First centering my attention at the top of the head, the Christ center, I prayed silently:

Light of Christ, shed Thy radiance throughout my body temple, baptizing each center in the name of the Father and the Son and the Holy Spirit.

Repeating this until the white light of Spirit became visible to my inner sight, I took this light to the will center in the forehead and affirmed:

The will of God, good and perfect above all, glorifies me. Repeating this for several minutes until a sense of stillness enveloped me, I ceased speaking the word and meditated upon the will of God, realizing that His will for me is always good will. I knew that if I followed God's will for me in finding the kingdom and putting on Christ, thus expressing my true sonship, He would indeed glorify me. I knew that I would then be able to say with Jesus, in all

meekness yet with joy, "Father, the hour is come; glorify thy Son, that the Son may glorify thee."

Going on to the center of understanding, which is a twin of the will center and occupies almost the same place in the forehead, I said quietly:

The understanding of God, deep with wisdom, guides me.

For an understanding of all things spiritual I had only to turn within, where I could learn all from God through Christ. He Himself would tell me, when I remained quiet to listen, of the wonders of His kingdom, of the Promised Land that is mine wherever I may plant my foot, of the river of the water of life, clear as crystal and coming forth from the throne of God and of the lamb. All these things, I realized, are to be found within my own body temple rather than in some far-off land. Listening in quiet to the still small voice, I knew that God would guide me and that the understanding that comes from Him is true. I knew too that he understands and loves me and that He has always been more ready to help me than I have been to turn to Him. I must accept only His guidance.

Dropping down slightly to the imagination center or imaging faculty between the eyes, I realized:

The image of God, the Christ beautiful within, quickens and perfects me.

There are, I meditated, two selves in my being: my outer physical self and my inner divine self. The Christ beautiful is my divine self, whereby I am one with God, the same as God. Within me is the perfection that I am to express, the beauty, the strength, the power of the image of God, the like-

ness that I am to make manifest. It was through the imagination center that I was to see God's ideas in their true form and color, for here was the seat of the formative power of thought. For this reason I must take care to express the truth of things as shown me from on "the mount" within, instead of believing these ideas to be of my own making and so giving to them the shape, tone, and color which the intellect gathered from the without.

Next I turned my attention to the faith center, which is located in the pineal gland in the center of the head. Here I quietly considered the thought:

The faith of God, than which there is none deeper, quiets me.

Faith could be a powerful force for accomplishing immediate results. This was the faith of God with which I must become one. None of these attributes, none of these centers, belonged to the outer personal me. They were God's. To put it more clearly, they were God Himself, not something He had to give apart from Himself. God was faith and as God manifest I must become faith. Then there would be nothing I could not do instantly. Even though my faith at first might be very small, I should receive if I but believed. "If ye have faith as of a grain of mustard seed," said the Master, "nothing shall be impossible unto you." And again, "According to your faith be it done unto you." I must work for the steady, unwavering faith of God. Jesus showed it forth, and He said, "He that believeth on me, the works that I do shall he do also."

After the realization of these truths had filled my whole being with a calm gladness, I went on to

the zeal center at the base of the brain, where I affirmed:

The zeal of God, which knows no bounds, inspires me.

Zeal, I knew, was powerful and I must be careful in what manner I used it. If I were to use it wholly on the without and become zealous to save the world from sin, to save men from the flesh and the Devil, as some seem to feel they are called to do, this zeal could literally "eat me up" with its fiery power, even to the extent of destroying my organism. Therefore I must tread softly. I must be zealous, yes, but zealous rather to know and express the Truth of God. I must be divinely zealous, divinely enthusiastic to explore and to get ever closer to the kingdom within. I must let the zeal that is God inspire me to express fully the life, love, power, and strength that He is. I must let His wisdom guide me.

Again I went on. This time it was to the power center in the throat. Here I meditated on these words:

The power of God, mighty beyond all understanding, upholds me.

The power of God I realized was mighty above all. Yet He did not exercise this power by raining down fire and brimstone, as some would have us believe, or by forcing people to do whatever He might willfully want them to do. No, that is not a true picture of God. God is power, it is true, but He is passive power. I must express His power as must all His other creatures. As a matter of fact, I saw that I was constantly expressing God's power, for without it I should be unable to move, think, or talk. Truly the gifts that the Father had given

unto the Son were wonderful beyond comprehension. I would be meek and lowly in heart yet spiritually brave and bold in exercising and giving expression to my heritage. In all this I knew I would be upheld.

The love center, in the region of the heart, was where I visited next, and there I affirmed:

The love of God, of which there is none greater, purifies me.

Repeating these words quietly I would try to picture the love of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." This Son, "who is the image of the invisible God, the firstborn of all creation," is the Christ within me, my own divine self, through which I am one with God, His image and likeness. How infinite was the love of God that He should place within me, and all His children, the Christ, the greatest gift of all. And in Christ is eternal life. Christ is like a great treasure-trove filled with beauties beyond power to describe. Christ within me! And close to the sacred heart of Christ, which is one with my own, is to be found one of the deepest, one of the most valuable treasures of God, the love of God. As I thought upon these things my whole breast was filled with a soothing warmth, and there, deep within, I beheld its rosy-red glow as my meditation upon it fanned it to ever greater brightness.

Perhaps I stayed there longest of all, for the communion with the Father's love was so tender, so serenely beautiful. But presently I went on to the wisdom center, located at the center of my being. Alert, yet calm, I said:

The wisdom of God, above and beyond all other, enlightens and leads me.

God within me knows all things, I realized. He is all the wisdom there is, and I have recourse to this tremendous fund of wisdom. I must never be hasty to express wisdom from the standpoint of the intellect, for the intellect sees all things from the human, material angle, which is natural enough, considering that the intellect is a product of the outer, material self. Instead I must wait quietly, patiently for the Father Himself to reveal His wisdom to me, for He is the all-seeing One, the all-knowing One.

Close to the wisdom center is the order center, to which I next went that I might ponder the words:

The order of God, the essence of harmony, makes me steady and calm.

Divine order is one of the most important faculties of God-Mind to be brought into visibility. Order is a law of God, and to bring its perfection into my being meant to establish harmony and peace, not only in the within but also in my surroundings and affairs without. In divine order would health and security come. In divine order would the spiritual truths of my Christ self unfold. In divine order would I attain to the kingdom where all things would be added unto me.

Now dropping down to the life center, which is located in the generative organs, I would say:

The life of God, immortal and eternal, resurrects me into newness and beauty.

God is my life. Even now I live in His immortal, eternal life. But this center would need the greatest baptism, for it must be redeemed and turned into

spiritual channels. In Christ, the divinity of my being, is eternal life. The resurrection day is not afar off, but now. I need not debase myself, call myself a worm in the dust, to be worthy of eternal life. This is not befitting a son of God. No prince, whose father is a king, whose heritage is a kingdom, would dare to so conduct himself. Yet such was I, and so are all children of God. With joy and thanksgiving I must accept the life of God, daily resurrecting my body with its true pureness and beauty, its immortality, its eternal glory.

Turning my attention next to the strength center in the small of the back, I held this thought:

The strength of God, infinite and sustaining, invigorates me.

There is no strength so great and perfect as the strength of God. In truth God is all the strength there is. God Himself is strength. At no time can I feel weakness of body or mind, for God knows nothing of weakness. Weakness is a negative invention of man. God is strength, and in me God as strength lives, moves, and has His Being. His strength is infinite, and it sustains the universe. Realizing this, I felt so invigorated and so renewed that it seemed I could "mount up with wings as eagles" and "run, and not be weary."

Finally I turned my attention to the base of the spine, the renunciation center. Here I meditated humbly:

The activity of God, which eliminates and dissolves, cleanses and renews me.

Hourly, momently I would renounce all the things that are not of God. I would ask Him to be

onstantly active in me, that His pure life might iminate all unworthiness in me, cleansing me; iat His all-powerful love might dissolve all hard- ess of mind or body in me, thus renewing me. I ould renounce all thoughts of anger, greed, petti- ess, envy, hatred—all unworthy of the beauty of hrist within. I would then consecrate myself to od that I might through my joy, serenity, and nderstanding awaken others to their own freedom rough Christ in God.

In conclusion I offered one of the simple thanks- ivings of Jesus:

"Father, I thank thee that thou heardest me. And knew that thou hearest me always."

This is a most satisfying exercise to follow be- ause it not only awakens the twelve centers of pirit to greater powers for expression but it gradu- lly transforms the gross materialism of the body nto the finer spiritual substance, making it a more itting temple for God to dwell in. Any of the af- rmations may moreover be used individually for he overcoming of any problems that may arise. Their ontinued use, as a complete exercise or separately, esides adding to the outer expression of your inner piritual powers, will produce a soul growth in you ar exceeding your present understanding.

JESUS SAID: *The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you*

Working with Spiritual Substance

IDA SMITH

THE THINGS of the Spirit seem abstract some times to the new Truth student. Actually the are the reality, while material things are onl the effects, the manifestation of spiritual causes.

Thoughts, emotions, and words are the tools wit which the Truth student works. It sometimes help to think of these as being concrete, tangible tools because they are the only tools with which we ca handle spiritual substance, shape it, and bring it int material manifestation in our outer world.

The statement "In him we live, and move, an have our being" is the key that unlocks the door t spiritual substance. This substance, out of which al creation is formed, is omnipresent. In it we actuall do live and move and have our being and are a par of it. We can no more divorce ourselves from it tha from the air we breathe, except by shutting ou mind to it; and then we are only trying to fool our selves. In our inmost heart we know the same truth that David discovered so long ago;

> Whither shall I go from thy Spirit?
> Or whither shall I flee from thy presence?
> If I ascend up into heaven, thou art there:
> If I make my bed in Sheol, behold, thou art there.
> If I take the wings of the morning,
> And dwell in the uttermost parts of the sea;
> Even there shall thy hand lead me,
> And thy right hand shall hold me.

However if we want to bring the fruits of th

pirit into our life we must open the door of our ıind to the spiritual world. We must handle the ɔiritual verities with the tools of our thoughts, motions, and words.

If we want wisdom, health, prosperity, happiness, ıspiration, we must affirm those things positively, nereby reaching into the divine storehouse of abun-'ant supply and bringing them into our life through he channel of our thoughts. Someone speaks of it as handling things unseen."

When we enter the silence to work with the build-ng material of Spirit and its invisible laws, the learer our thoughts are the more effective our work vill be. Speaking the words audibly sometimes helps o emphasize their meaning. A spoken word is pow-rful, and if our thoughts and words are clothed n love and sincerity the constructive results will be nevitable.

"Thou shalt also decree a thing, and it shall be stablished unto thee;

And light shall shine upon thy ways."

Take into the silence this statement (or create ɔne that meets your special need): "The rich sub-stance of the kingdom of God is now pouring its ɔlenty into my mind and my affairs." Affirm it si-ently and audibly and rhythmically for a certain ime each day.

It is important to do this work each day, and it is ɔest to choose the same time each day and the same spot. It has been discovered that for some reason the ime and place is also important.

Do this work as regularly as you go to your work ınd do the material tasks at home. You are working

with real things. You are putting constructive laws to work, and if you are faithful they will transform your whole life, for you are building a structure. A good workman stays on the job until it is completed. What could be more beautiful as a lifework than to build a spiritual structure at the same time that we perform our material duties. Our material duties are important too. They are necessary human steps, the faithful taking of which adds to our spiritual work which is indestructible and eternal.

Our emotions play an important role in shaping our life also. A little experiment worth trying some time is, when we are moved by a strong emotion of any kind, to try to direct it into some kind of constructive work, either mental or physical. You will find that you can execute a gigantic task. This proves two things: first that we have latent strength that we allow to lie idle a good deal of the time, and secondly that if our emotions were always used constructively, our life would be filled with successful achievements. We are all too familiar with the destructive part, mentally and physically, that our emotions can play when they are allowed to run riot.

Thus we are different from God's present lesser creatures in that we have evolved the ability to think to create. God furnishes the material and the applicable laws, but we must do the work for our own growth and development. God is a wise parent.

How these laws operate and how the divine substance is brought forth into outer manifestation, we do not understand in detail as yet. The results appear in perfectly natural ways. The laws were probably discovered accidentally, as were many other laws

that now operate in our daily life, and their efficacy proved through the repeated experiences of many persons. Some of these days we shall understand a great deal more about them. We shall learn that there is nothing supernatural in the universe, that all is divinely natural, created by God in the beginning, and it only remains for us to use it.

"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

To You Who Seek

You who are seeking happiness,
You who are seeking peace,
You who are weary of struggle and strain,
Whose souls would find release:

Forget yourself, your petty cares;
Let love transform and change your life;
Let God come first in all you do;
Let faith replace your fear and strife.

Then soon all wrong will disappear;
All good, true things will come to you;
God in His wisdom knows your need:
Be still and know that He is true.

—Christie Lund

The Divine Urge

CLARA S. MCKEE

MAN IS or is intended to be a growing thing. Life is spiritual and not the oft-quoted physical "three score years and ten." Life is a part of eternity.

This is what pushes within us, this is the divine urge; and it does deeply concern each one of us whether we are conscious of it or not. For the purpose of our being is to express God, and this feeling of groping for something, however vague to our understanding, is God pushing Himself gently into our consciousness that He may perfect within us the thing that concerns us.

Each soul comes into the world fully equipped with everything needful for a perfect expression of the divine plan for him. Each has his special gift that, if expressed, contributes to the perfect whole just as every seed contains within it the perfect flower, tree, fruit, or vegetable.

Usually we do understand that all this comes forth from the seed, yet we often fail to see that the same unfoldment is latent within ourselves.

In this modern world of ours there is need for someone to do every type of work, and in the heart of some person somewhere there is the desire to do the needed work. When we learn to develop skill at the thing we want to do and use this skill to give the best service possible we shall never have to work simply for the sake of a pay check at regular intervals.

Instead the work we love to do will come to us asking to be done and the remuneration will be far greater than it ever can be when we work just for the pay check.

There are innumerable examples of people who have followed their inner urge and found abundant success and joy in living. One of these is Knott's "Berry Place" near Buena Park, California. It started as a roadside berry stand in 1920. A few years later the owners began serving pie and coffee to people who passed that way. In 1935 they served dinners, specializing in fried chicken, hot biscuits, and boysenberry jam, and on August 4 of that year three hundred and fifteen dinners were served. From then on to Mother's Day, 1942, there was a steady growth, and on that day they served 6,390 dinners. No later figures are available, but the restaurant has been enlarged since that date.

There are many attractions besides the food, which has become famous, and these range from the ridiculous to the sublime, and all are free to visiting guests. On sale besides the dinners are lovely plants, gift-shop items, candied fruits, and many other things.

These people had an idea, they cultivated it with attention, interest, and joy in serving, and by so doing they have given happiness to many people and at the same time have received great financial returns.

Perhaps you have an idea but feel it is too small to be of any use. What did our Master say?

"The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when

it is grown, it is greater than the herbs, and
cometh a tree, so that the birds of the heaven co
and lodge in the branches thereof."

The seeds we use are ideas, and when we s
them in our field we give them a place in our mi
where they are nourished by thoughts as the seed
nourished by the soil.

What a small idea is a roadside berry sta
Many go through life content with a berry sta
railing at a fate that they believe gives them noth
better, when all that is needed is nourishment
make the idea grow into something bigger and bet

The urge to grow is in the idea but if it is
cultivated by thinking of ways to develop it, or i
is covered with a thick mulch of "I can't do anythi
worth while" or "I never have been clever" it m
soon be smothered out so that even the small be
stand idea will be shriveled so it cannot produce

If we are doing some work that is not satisfy
even after we have given our best to it, the soo
we leave it the better, for we are holding in ch
the idea that should be expressed.

I had a neighbor one time who had a foli
plant that had grown about three feet tall—
slender stem with no branches—which was suppor
by a tall stick to which it was tied. Said she, "I
making a vine of it."

This kind of foliage plant does not become
vine, because the idea of a vine is not in the se
from which the foliage plant grows.

Are we not trying to make vines out of foli
plants when we hold ourselves to unsuitable wo
thus denying the expression of our inner urge?

A certain woman was surprised at a compliment about her dress and hat from a man who was a professor in the animal-husbandry department of a State college. When she commented on the particular notice he had taken of a pleasing style and color combination, he confessed that the thing he had always wanted to do was to have a women's dress shop. He was afraid of ridicule so he had tried to make a vine out of his foliage plant.

How many people have gone through life with a feeling of unhappiness and frustration because doting parents have insisted that they follow a certain pattern chosen by them!

The divine urge cannot be changed, and if we do not follow it we shall always experience a feeling of loss and dissatisfaction even though we make a sincere and honest effort to do our best.

The urge to express oneself is strong, and we should not worry about the letting go of old ideas either on the part of ourselves or of others. If instead we give our attention solely to the life power within us, encourage it, and let it express itself in us, like the tree in spring, the old habits and old ways of thinking will drop away of themselves, and we shall find that we attain new and lovely expressions of life, even like the tree that bursts forth in new leaves and blossoms.

One day two women friends were talking together. One had lost her husband, and with his passing she had lost what seemed to her to be her sole support and her only incentive to live. Her friend tried to tell her of the power within her that would care for her if she would have faith in it and allow it

to work through her. As they talked a summer shov
turned into a violent hailstorm, and after it h
passed and the sun was out again they went into
yard to see if any damage had been done.

Some time before the hostess had sowed a pa
age of mixed flower seeds in one corner of her g
den and although still small the plants were getti
a nice start. But there they lay on the ground brok
and beaten by the hail.

The troubled guest exclaimed with a bitter laug
"There! You see! That is what has happened to m
too am broken and beaten even as these plants, a
there is no hope. So much for plans of happine
There's nothing on which one can depend!"

But the other woman was wise in the ways
nature. She agreed that it seemed to be so but adde
"Will you come back to see me three weeks fr
today? I shall have something to show you."

On the appointed day the friend returned, s
grieving and bitter about the blow that fate h
given her. It was a beautiful day. The trees w
richly green, the lawn closely clipped and velve
Before they sat down in the comfortable chairs
the patio the hostess held out her hand, sayi
"Come with me and I will show you what I had
mind when I asked you to come back today."

They walked over to the bed of mixed flowe
where a great variety of plants was now thriving.
the guest the astonishing thing was their bushine
they were not single-stemmed but many-stemm
and though none were yet blooming some were sho
ing buds.

"You have set out new plants! she exclaimed.

"No," replied the hostess. "Let me tell you what
s happened. The life in the stems and roots of the
oken plants was very persistent, the urge to grow
ry strong. When the hail beat them down the life
thin the plants sought new outlets and sent up
ditional shoots where before there had been but
e. So in due time I shall have more flowers than I
ould have had if they had not been broken!

"This is what I have been trying to tell you,
artha, but because your grief has been so keen you
uld not see it. The purpose of the plant is to pro-
ce flowers and seeds, and even though it is broken
d crushed it still seeks to fulfill its mission. It isn't
e plant itself but the life force within it that will
t let go.

"And so it is with you, the life in you is seeking
pression, and it will not be denied. You have said
u had planned to be a music teacher, but you let
at go when you married, because your husband
t you should not work. Don't you still feel
e urge to play the piano and to teach others to do
? Even if you do not feel it now, promise me that
u will discipline yourself each day by sitting down
the piano for at least a few minutes and see what
ppens."

Martha agreed to try, although she was skeptical.
t there could be only one result as she worked
th the divine urge. Peace and happiness came to
r through her music and many were blessed as they
ard her play or were taught by her.

Jesus said, "Verily, verily, I say unto you, except
grain of wheat fall into the earth and die, it abideth
itself alone; but if it die, it beareth much fruit."

There is an appointed time for each one to feel the urge to express the divinity within him, and with the urge comes the needed help, even as the vine feels the urge to climb upward and with the urge is given the means of accomplishment.

Some vines wrap their whole stem about the support, some send out tendrils that hold the stem upright, and some even have their tendrils equipped with little suction cups that permit the vine to cling to wood, stone, or brick.

Always we must remember that, whatever the urge toward expression, God has provided all His creation with everything needful for such expression. We cannot be reminded too many times of the need for awaiting in patience the outworking of Spirit in ourselves and in others.

"Watch and pray, that ye enter not into temptation"—the temptation to see limitation and lack instead of all good.

"Jesus stood still, and cabled them [His disciples], and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened."

Our daily, hourly prayer should be that our spiritual vision be quickened so that we may see and understand the divine urge within us and within all God's universe. It is unchanging, undeviating, and will not always be denied. The vital life force is destined to fulfillment. To work with it is peace, joy, and contentment. To resist or neglect it brings sorrow and frustration.

Paul said to Timothy, "Exercise thyself unto godliness." When God appointed Joshua to succeed

Moses, He said to him: "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the Children of Israel. Every place that the sole of your foot shall tread upon, to you have I given it."

For each one of us there is the land that God has given; but to attain it we must "arise" and "go" and see that the sole of our foot tread upon it, that we stand firmly on these promises and claim our own.

Whether the idea we feel the urge to express seems too small to be of any use or so great that it seems beyond our present powers; we must increase the idea if it is small or increase our capabilities if it seems too great for us and trust "him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

The Psalmist sang:

But as for me, I am like a green olive-tree in the house of God:
I trust in the lovingkindness of God for ever and ever."

God's promises are sure; and in the 1st Psalm we are told that the righteous man—he who makes right use of the divine urge within him—

He shall be like a tree planted by the streams of water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither;
And whatsoever he doeth shall prosper."

JESUS SAID: *Abide in me, and I in you.*

High Challenge

Hazel M. Kerr

Christ is forever seeking
  Valiant hearts to dare
The higher explorations
  Of life and love and prayer.

As once He called to Peter
  On stormy Galilee,
His voice is ever calling
  Across our troubled sea.

Perhaps we too have answered,
  But timorous hearts have quailed
Before the rising billows;
  Like Peter, we have failed.

And still the Christ is waiting,
  His hands are reaching out;
And still we hear Him asking,
  "Wherefore didst thou doubt?"

Beauty of Godliness

FRED A. BARROW

ONE OF THE definitions of the word beauty in my dictionary is this: "An assemblage of perfections through which an object is rendered pleasing to the eye; those qualities in the aggregate that give pleasure to the aesthetic sense; qualities that delight the eye, the ear, or the mind."

There is the beauty of the physical and there is the beauty of the mental or spiritual, which not only can accentuate the physical but also can build it. The facial features of a fine spiritual character, even though plain by nature, can be beautified by the Spirit of God within.

Why is it that the pictured face of Jesus almost invariably is portrayed as a beautiful one? It is not because the artists were familiar with the face of the Lord, for we have no recorded description of the Master's physical features; but because they were acquainted with the written record of the spiritual beauties that were His, and have done their best to translate them into physical beauty, they having knowledge that beauty of spirit stamps itself on the physical features and shines from them. The beauty of Godliness cannot be hidden; it is bound to make itself manifest.

There are parchment lampshades that by daylight appear rather drab and uninteresting but that become things of beautiful design and color when the lamp within them is lighted. Even so it is with men

and women who under natural circumstances appear unattractive; when God turns on His light within them however they become beautiful and attractive. Godliness beautifies even the plainest visage, and it accentuates physical beauties already existent.

"After all," wrote Washington Irving, "it is the divinity within that makes the divinity without"; and the divine always is beautiful. It was Socrates, the Athenian sage, who lived four hundred years before the birth of Jesus, and who was anything but physically beautiful, who used this little prayer: "I pray thee, O God, that I may be beautiful within." Socrates became beautiful within, and beauty and truth shone from his lips and from his actions, although this was not recognized by the unspiritual ones of his day.

Love, faith, the constant desire to do good, mercifulness, sympathy, patience, forbearance, tenderness, truthfulness, wisdom—these all are beautifying qualities of the Spirit of God; these are the qualities that can give glory to the visage of a man or a woman.

Our physical features are ours largely through inheritance, be they plain or be they beautiful; but our spiritual features come to us direct from God, and they are all beautiful and beautifying.

A few years ago I wrote for the readers of UNITY a story about an artist seeking for the qualities of Jesus in the faces of his fellow men so that he might combine them into a picture of the Master Himself. His search ended in his own development of a Christ-like face. When we earnestly seek and constantly seek that which is good and true and beautiful, we

ourselves shall become good and true and beautiful, we shall put on "the beauty of holiness," which is immeasurably superior to mere physical beauty, for it represents goodness and truth; and physical beauty is not always combined with those virtues.

Beauty lies in "qualities that delight the eye, the ear, or the mind"; therefore beauty must possess power, that is, the power to give delight. "It is neither wise nor honest to detract from beauty as a quality," wrote Lew Wallace in his fine story "Ben-Hur." "There cannot be a refined soul insensible to its influence. . . . Beauty is of itself a power." Yes, and a healing power. We take beautiful flowers to those who are sick, and their beauty delights the ailing one and assists recovery. You will recall how the Master spoke to those anxious ones about Him, telling them to "consider the lilies of the field," which, cared for by God and without toil on their part, became such gorgeous blossoms—a healing thought to those sick with anxiety, those who heard His words and looked upon the flowers.

We were seated on the veranda of a summer hotel, overlooking a beautiful lake with tree-clad shores, when my friend, a New York physician said to me as we both watched the beauties of a magnificent sunset: "I wish I could have a lot of my poorer patients here to enjoy these beauties of nature. It would do them more good than any medicine I could prescribe." He was conscious of the healing power of beauty. Then he thoughtfully added, "I always get a powerful spiritual uplift from watching a beautiful sunset or sunrise—and the good Lord knows how often we physicians need such an

uplift." Then I ventured to ask him what he considered the greatest healing factors in life; and after short consideration he replied, "Prayer, faith, beauty, fresh air, and cleanliness of body and surroundings, and don't transgress the laws of nature and nature's God." I inwardly smiled; he *would* give such an answer. He was not a handsome man, but the beauty of godliness shone steadily from his rugged features. He was a true follower of the Great Physician, and there was healing in his face.

I quote the following from a favorite author of mine, Ralph Waldo Emerson: "Never lose an opportunity of seeing anything that is beautiful; for beauty is God's handwriting—a wayside sacrament. Welcome it in every fair face, in every fair sky, in every fair flower, and thank God for it as a cup of blessing." He was a truly great writer, and there is truth and beauty to be found in all his essays.

"Beauty is but skin deep" is a shallow saying. True beauty comes from the depths of the spirit, which is unfathomable. The fruits of the spirit are both beautifying and healing. Love beautifies and love heals. Faith beautifies and faith heals. The desire to do good beautifies and also heals. Mercy beautifies and also heals; "blessed are the merciful." Sympathy beautifies and sympathy heals. Patience beautifies and it also heals:

"How poor are they that have not patience!
What wound did ever heal but by degrees."

Forbearance or self-restraint beautifies and heals. Tenderness or compassion makes for beauty, and it also makes for healing. Truthfulness and wisdom give beauty to both word and deed, and they too

have healing properties. How beautiful then must have been Jesus, in whom were all these qualities! What power to heal He possessed! Now, are any of these beautiful and beautifying qualities just skin-deep!

One of the surest proofs of the value of things either material or spiritual is man's impulse to imitate them; for who would try to imitate the worthless? Many years ago a German monk, Thomas á Kempis, gave to the world a valuable little book bearing the title "The Imitation of Christ." We as Christians strive to model our life after the likeness of our beloved Master. We endeavor through study and prayer to become like unto Him. We aim to put on that beauty of godliness which was His; and interwoven into the fabric of that beauty is the power to heal sickness of body and depression of mind.

May God give to you the beauty of godliness.

A Prayer

Esther Lloyd Hagg

Lord, let me see myself as Thou dost see;
Not merely as I look to others' eyes,
Nor even as I to myself appear.
Lord, rather let me view Thy thought of me,
That perfect image of divinity
In which I am created, the true guise
In which my soul shall go. Lord, show me clear
That, thus beholding, I may mold in line
With patterned symmetry of Thy design.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, August 3, 1947

UNITY SUBJECT—*The Value of Education.*

INTERNATIONAL SUBJECT—*Making Good in Family Life.*—Prov. 1:8, 9; 6:20-23; 17:6; 19:18; 22:6; 23:22-26.

8. My son, hear the instruction of thy father,
And forsake not the law of thy mother:
9. For they shall be a chaplet of grace unto thy head,
And chains about thy neck.

20. My son, keep the commandment of thy father,
And forsake not the law of thy mother:
21. Bind them continually upon thy heart;
Tie them about thy neck.
22. When thou walkest, it shall lead thee;
When thou sleepest, it shall watch over thee;
And when thou awakest, it shall talk with thee.
23. For the commandment is a lamp; and the law is light;
And reproofs of instruction are the way of life:

6. Children's children are the crown of old men;
And the glory of children are their fathers.

18. Chasten thy son, seeing there is hope;
And set not thy heart on his destruction.

6. Train up a child in the way he should go,
And even when he is old he will not depart from it.

22. Hearken unto thy father that begat thee,
And despise not thy mother when she is old.
23. Buy the truth, and sell it not;
Yea, wisdom, and instruction, and understanding.
24. The father of the righteous will greatly rejoice;
And he that begetteth a wise child will have joy of him.
25. Let thy father and thy mother be glad,
And let her that bare thee rejoice.
26. My son, give me thy heart;
And let thine eyes delight in my ways.

GOLDEN TEXT—
Train up a child in the way he should go,
And even when he is old he will not depart from it.
—Prov. 22:6.

SILENT PRAYER—*I hold a mirror up to Truth, that it may reveal Truth in my daily life.*

Parents have a direct obligation to train the child in ways of right living and clean, virile thinking. He who allows a child to grow up in ignorance of law and order, goodness and Truth, is not a true parent. Even the lower animals give certain training to their young, to fit them to cope with the natural difficulties that they will have to face later. The higher the degree of training and education a youth receives the better prepared he is to face life without fear.

The purpose of education is to bring out the inner resources of the young, thus preparing them to meet experiences successfully for which they would otherwise be unprepared. No one can tell exactly what he will have to face, therefore education for successful living should be careful and thorough.

To heed words inspired by love ("the instruction of thy father . . . the law of thy mother") is a

safe course for those who have not learned the law through their own experience. Inexperience is not always a sign of youth, for the mature too may lack experience, but the young are especially in need of wise training. When trained early in life by parents, they accept the training as a matter of course without questioning. Law-abiding habits that are invaluable aids to future living are thus formed.

The one who is unconscious of any standard of right or truth is a person of undeveloped character. Those who recognize and follow the spiritual law of life have qualities of mind and heart that are like "a chaplet of grace" in that they beautify the life as do material ornaments the body.

To make the law of right and duty a part of the child's consciousness so that his character becomes dependable and his citizenship an asset to the community as he matures is to educate truly. That which is bound continually upon the heart and tied about the neck is inalienably one's own. The way to gain this desirable state is to keep the mind busy learning the truth until it becomes familiar and loved. Then, walking, sleeping, or waking, we make the truth a permanent part of our consciousness and act upon it instinctively.

"The commandment is a lamp." The object of a commandment is to enlighten and at the same time insure obedience. "When thou awakest, it shall talk with thee." To have the commandment talk with us is to have it in mind when we need it, right at hand. If we hold it in mind as we are falling asleep it will recur to us when we awaken. The child that is equipped and companioned with such a constant

guide is not likely to err through inexperience. He has his rule, and the parents do well to inculcate with the rule an aspiration to follow or observe it.

"The law is light." Light represents understanding or intelligence. Without intelligence no one can make headway. With it there remains only the will to live up to one's best understanding. Will and understanding combine to make the disciplined life.

"Reproofs of instruction are the way of life." The infant, with all of life before him, must learn everything, and life becomes for him a round of "reproofs of instruction." Instruction however need not be in negative form. Constructive training is most effectual and has this advantage besides, that it does not arouse the combativeness of the child or lead to willful resistance on his part.

In the normal family whose members have a common fund of intelligence, a common understanding of life and its requirements, affection is more or less instinctive. The unity of the family is preserved by affection, which rules out inharmony and misunderstanding.

Truth, wisdom, instruction, understanding: these are an inspiring list of "lights" to be lighted in the mind. As we progress in them we learn to delight in them, and as our hearts are enlisted in the undertaking living aright from day to day becomes a joy. "Let thine eyes delight in my ways."

QUESTIONS

1. How are the young prepared to face life without fear.
2. What is the purpose of education?
3. How do parents protect children from the ills to which ignorance and inexperience expose them?

4. Why is early training so essential?
5. How does a commandment "talk with" us?
6. What are the "lights" that are lighted in the mind?

Lesson 6, August 10, 1947

UNITY AND INTERNATIONAL SUBJECT—*Straight Thinking on Moral Purity.*—Prov. 4:23—5:4; 31: 10-12; James 1:13-15.

23. Keep thy heart with all diligence;
For out of it are the issues of life.
24. Put away from thee a wayward mouth,
And perverse lips put far from thee.
25. Let thine eyes look right on,
And let thine eyelids look straight before thee.
26. Make level the path of thy feet,
And let all thy ways be established.
27. Turn not to the right hand nor to the left:
Remove thy foot from evil.

1. My son, attend unto my wisdom;
Incline thine ear to my understanding:
2. That thou mayest preserve discretion,
And that thy lips may keep knowledge.
3. For the lips of a strange woman drop honey,
And her mouth is smoother than oil:
4. But in the end she is bitter as wormwood,
Sharp as a two-edged sword.

10. A worthy woman who can find?
For her price is far above rubies.
11. The heart of her husband trusteth in her,
And he shall have no lack of gain.
12. She doeth him good and not evil
All the days of her life.

13. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man:

14. But each man is tempted, when he is drawn away by his own lust, and enticed.

15. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death.

GOLDEN TEXT—

Keep thy heart with all diligence;
For out of it are the issues of life.
—Prov. 4:23.

SILENT PRAYER—*I set my thoughts upon what is high, and in that exalted state of mind I am safe from all thought of evil.*

To keep the heart with all diligence is to guard the thoughts and motives until the thinking habits become instinctively right and true. Experience teaches us the value of a subconsciousness that is disciplined and ready always to carry out the behest of the will.

Guarding the thoughts and motives is more than keeping the mind off certain undesirable subjects. It is necessary to make a constructive approach and to that end to choose the thoughts that one wishes to keep in mind. The thought of God is highest, and to hold it continually leads to consciousness of God. The thought of beauty of line or color or of the greater spiritual beauty of unselfishness and impersonal love is a thought that has exalting influence. It is character building in a high degree. The creative thought of making peace, of promoting universal brotherhood, of aiding those who are less fortunate than ourselves, keeps the heart with all diligence. It keeps it occupied with desirable working capital.

The issues of life are the outcome of our habitual

thoughts. If the lines have fallen to us in pleasant places, it is because we have cultivated a pleasant frame of mind. The admonition of Jesus to "be of good cheer" and the command of Joshua to "be strong and of good courage" are of a piece with the watchfulness enjoined in this lesson on all who aspire to live a balanced life.

A wayward mouth is a source of trouble and a destroyer of peace, both the peace of its possessor and that of others whom it reaches. Perverse lips are a mark of the thoughtlessness that betokens lack of love in the heart. Love inspires tactfulness and consideration of others so that perverse lips do not need to be feared or guarded against.

When the inner life of thought and feeling is watched over it is easy for us to keep our eyes on the goal that we have before us. Nothing can turn us aside into the devious paths of wickedness so long as we keep our heart or watch over our thoughts and feelings diligently.

Poise and an even tenor of life are the marks of a character that is secure in the consciousness of God.

"Make level the path of thy feet,
And let all thy ways be established."

The habit of acting right and of seeking to discern the right course before taking any action establishes the life in ways of moral purity and uprightness.

The story is told of a Southern woman of the Civil War era who was so upright and so conscientious in all her dealings that her word was accepted by all who knew her as a sufficient guarantee of the truth of whatever she said. In the struggle between the States her sympathies were with her own sec-

tion, and the time came when many Confederate soldiers became refugees hiding from the invading enemy. Wishing to save the lives of two such soldiers, she hid them in her own home and told a search party of Union soldiers, to whom her reputation for utter truthfulness was known, that they were not there. Satisfied, the searchers left without pressing their search, relying on the word of the woman who had never before told an untruth. Not many are forced to choose between such alternatives in the course of faithfulness and loyalty to their ideals. The woman however was true to the higher loyalty of life, and kept faith with the helpless men whom she had undertaken to shield.

To preserve discretion is proof of sound wisdom. To weigh our words and speak only what we know to be true and right is to gain weight in the estimation of others as well as to strengthen ourselves against the wiles of deceit, hypocrisy, and their attendant evils. Neither strange women nor strange men can deceive us when we are established in ways of discretion and when we follow our rule of loyalty to the right.

Whatever is good or perfect reveals God and is the sign manual of His presence. God is not a tempter; He is an inspirer of right living.

QUESTIONS

1. How do we keep the heart with all diligence?
2. Do we reach consciousness of God through choosing the right thoughts?
3. What determines the "issues of life"?
4. What faculty makes tactfulness and consideration of others easy to us?
5. How is our life easily established in ways of

moral truth and uprightness?

6. God does not tempt any one. What influence is rightly ascribed to God?

Lesson 7, August 17, 1947

UNITY SUBJECT—*The Relation of Thought to Temperance.*

INTERNATIONAL SUBJECT—*Straight Thinking about Drinking.*—Prov. 20:1; 23:19-21, 29-35; Eccles. 10:17.

1. Wine is a mocker, strong drink a brawler;
   And whosoever erreth thereby is not wise.

19. Hear thou, my son, and be wise,
    And guide thy heart in the way.
20. Be not among winebibbers,
    Among gluttonous eaters of flesh:
21. For the drunkard and the glutton shall come to poverty;
    And drowsiness will clothe *a man* with rags.

29. Who hath woe? who hath sorrow? who hath contentions?
    Who hath complaining? who hath wounds without cause?
    Who hath redness of eyes?
30. They that tarry long at the wine;
    They that go to seek out mixed wine.
31. Look not thou upon the wine when it is red,
    When it sparkleth in the cup,
    When it goeth down smoothly:
32. At the last it biteth like a serpent,
    And stingeth like an adder.
33. Thine eyes shall behold strange things,
    And thy heart shall utter perverse things.
34. Yea, thou shalt be as he that lieth down in the midst of the sea,

Or as he that lieth upon the top of a mast.
35. They have stricken me, *shalt thou say,* and I was not hurt;
They have beaten me, and I felt it not;
When shall I awake? I will seek it yet again.

17. Happy art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

GOLDEN TEXT—*Be not drunken with wine, wherein is riot, but be filled with the Spirit.*—Eph. 5:18.

SILENT PRAYER—*I am the captain of my soul through the power of the Holy Spirit that is now expressed in and by me.*

The poise that is gained by the habit of abstinence from intoxicants enables a person to be master of himself in matters of appetite. When once he falls under the spell of intoxication he is no longer his own master. The intoxicant masters him by permeating his entire system, affecting his nerves, his brain, and his muscles. The first exhilaration leads him to indulge still further in the hope of increasing or at least maintaining the effect at its first level. This hope is vain, for the effect is not constant; it is cumulative instead, and it ends in complete loss of judgment, will, reason, and understanding. In this sense "wine is a mocker." It promises what it cannot perform. Instead of making the one who indulges in it brilliant, scintillating, clever, and penetrating, it steals away his brains, leaving him a slave to the drink habit. To retain one's faculties at their highest efficiency is the part of wisdom, and this means that there must be no yielding even momentarily to

the degenerating influence of either stimulants or depressants.

The sense nature must be systematically denied all hold over the life. Moderation in eating and drinking must become the rule of health and wholeness. Even so-called soft drinks may gain such headway with the appetite that the habit of indulging in them becomes a sort of slavery. Not all of them are hurtful, but none can equal in health-giving qualities the milk and the water that are admittedly essential to the proper development of the child. These two "childish things" need not be put away with the arrival of maturity.

The drunkard and the glutton come to poverty because they lack the will power to deny the hold of the sense nature over them and to assert their God-given dominion. Drowsiness reduces the capacity for doing good work and makes a man content with second-rate effort, thus clothing him with rags.

The king in the text represents the will, and the will must be called into play by all who wish to overcome alcoholism.

The effects of habitual drunkenness are well and unfavorably known. It has been wisely observed that "human conduct has never altered and that the chart therefore remains the same. In a world where we know so little, it is interesting to remember that for the main lines of action and behavior our knowledge is sufficient. Wisdom and folly are still what they have always been. It is not necessary to be a fool in order to discover the results of folly." It is not necessary to be a drunkard to discover the effects of drink. They are broadcast by every drunkard, and we

have only to observe them to see that the effects are the same as they were thousands of years ago. Drink now produces the same effect that it did in the time of Solomon.

The Book of Proverbs is mainly constructive in its treatment of this subject, pointing out to us the safe path to follow in preference to the dangerous one. In inebriety the negative method is used to impress the one tempted with the fearful effects of yielding. The inebriate is even pictured in the extremity of delirium tremens:

"At the last it biteth like a serpent,
And stingeth like an adder."

Intemperance is as much a problem for a people as for an individual. To overcome it spiritual development is necessary, but before that comes understanding. Paul recognized spiritual development as synonymous with understanding. As individuals and as a nation we shall learn to think and live temperately as we put our best understanding of life into practice. Desire is the power that we set as lord over our household, but it serves us only as we make it do our bidding, remaining always temperate and self-controlled.

QUESTIONS

1. In what sense is it true that "wine is a mocker"?
2. In eating and drinking what is the safe rule to follow?
3. What does the king represent in the text of this lesson?
4. Must we undergo every experience in order to know for ourselves whether or not it is desirable?
5. How do we best learn to think and live temperately?

UNITY SUBJECT—*The Necessity of Being Honest.*

INTERNATIONAL SUBJECT—*Plain Facts about Honesty.*—Prov. 3:3; 11:1, 3; 12:17-22; 14:5; 23:10, 11.

3. Let not kindness and truth forsake thee:
Bind them about thy neck;
Write them upon the tablet of thy heart:

1. A false balance is an abomination to Jehovah;
But a just weight is his delight.

3. The integrity of the upright shall guide them;
But the perverseness of the treacherous shall destroy them.

17. He that uttereth truth showeth forth righteousness;
But a false witness, deceit.
18. There is that speaketh rashly like the piercings of a sword;
But the tongue of the wise is health.
19. The lip of truth shall be established for ever;
But a lying tongue is but for a moment.
20. Deceit is in the heart of them that devise evil;
But to the counsellors of peace is joy.
21. There shall no mischief happen to the righteous;
But the wicked shall be filled with evil.
22. Lying lips are an abomination to Jehovah;
But they that deal truly are his delight.

5. A faithful witness will not lie;
But a false witness uttereth lies.

10. Remove not the ancient landmark;
And enter not into the fields of the fatherless:
11. For their Redeemer is strong;
He will plead their cause against thee.

GOLDEN TEXT—*Prove all things; hold fast that which is good; abstain from every form of evil.*—I Thess. 5:21, 22.

SILENT PRAYER—*I begin my search for Truth by being honest with myself.*

To the one who wishes to become conscious of spiritual values integrity is the first essential. Without it the spiritual realm remains a closed book, a something heard of, but unseen and unsensed. However honesty and kindness sometimes seem incompatible, and kindness and truth likewise are not always found together. The blending of these qualities into one harmonious whole, the Godlike character, is the work of the Christ.

Unless it is spoken in a spirit of love, the truth is sometimes brutal. To tell the truth in the ordinary meaning of the word is to give an unkind cut and lose a friend. Even Jesus on occasion used stern language to the lawyers and the Pharisees in an effort to bring the truth home to them. That He succeeded with those who were honest enough to admit the truth is proved by the case of Nicodemus, who confessed: "We know that thou art a teacher come from God." Less honest, others redoubled their efforts to get rid of Jesus with each new proof of His power, as in the raising of Lazarus from the dead.

Tactfulness is the telling of the truth in a kind way with especial consideration for the feelings of the one addressed. To make both kindness and truth a part of our habitual attitude requires nothing less than divine love in the heart.

A false balance is an evidence of planned dishonesty, and is therefore an abomination to all right-thinking people in whom is the spirit of upright-

ness. A sense of justice inspires deep satisfactio
in all who are satisfied with what is right. Confidenc
and trust are possible to them only if they are sur
of receiving just treatment. The unjust judge wa
cited, not with approval for his disregard of justic
but as an example of the efficacy of perseveranc
on the part of the one who sought redress of he
grievances from him. Unless ultimate justice is
part of absolute Truth, life is meaningless an
chaotic, a ghastly farce. This cannot be the cas
in a world where all men entertain the ideal o
justice and fair dealing. And we know that if n
such state were possible of achievement it woul
be impossible for us to conceive of it.

An impersonal presentation of the truth "showet
forth righteousness." Falsity is an indication tha
the sense nature is getting in its work. Persona
interest is unable to distinguish between the endur
ing value of integrity as an asset of character an
the temporary advantage to be gained by deceitful
ness and falsehood. Passing over other considerations
integrity is a guide to right conduct in that no on
possessing it dreams of doing anything except wha
is right. Such narrowing of the field of uncertaint
is in itself a blessing.

In sense consciousness the rash telling of trut
may cause mortal wounds. "There is that speaket
rashly like the piercings of a sword." Broken friend
ships, enmities, and revenge result from the though
less use of words. The part of wisdom is to spea
impersonal truth and to declare absolute Trut
regardless of appearances.

Speaking absolute Truth is not customary, an

neither is it popular, because it often affirms what is contrary to appearances, and is therefore taken for misstatement. "But the tongue of the wise is health" regardless of appearances, and he who is wise will say that he is well or that all is well with him whether he feels physically well or not. Health is ours for the taking, but we take it first by word of mouth before we realize it in the body. If we understand that the body is subject to the mind and is controlled by it, we should be honest enough to live accordingly, rendering no lip service to the race belief in sickness.

Truth is eternal, falsehood ephemeral; and it rests with us to identify ourselves with what is eternal. By aligning ourselves on the side of Truth we already know eternal life in part.

The principle of honesty, like all principles, admits of no lapse in observance. It is a segment of the Absolute and, like Truth, may become known to us by our keeping it faithfully.

QUESTIONS

1. Where there is no honesty can spiritual things be discerned?
2. How can we make kindness and truth combine in our heart?
3. Why do we need to believe in ultimate justice?
4. In what way is integrity a guide to right conduct?
5. Is it honest always to say that we are well? Why?

Lesson 9, August 31, 1947

UNITY SUBJECT—*Gains through Use.*

INTERNATIONAL SUBJECT—*Work Is Good.*—Prov. 6:6-11; 18:9; 24:30-32; Eccles. 5:12.

6. Go to the ant, thou sluggard;
Consider her ways, and be wise:
7. Which having no chief,
Overseer, or ruler,
8. Provideth her bread in the summer,
And gathereth her food in the harvest.
9. How long wilt thou sleep, O sluggard?
When wilt thou arise out of thy sleep?
10. *Yet* a little sleep, a little slumber,
A little folding of the hands to sleep:
11. So shall thy poverty come as a robber,
And thy want as an armed man.

9. He also that is slack in his work
Is brother to him that is a destroyer.

30. I went by the field of the sluggard,
And by the vineyard of the man void of understanding;
31. And, lo, it was all grown over with thorns,
The face thereof was covered with nettles,
And the stone wall thereof was broken down.
32. Then I beheld, and considered well;
I saw, and received instruction:

12. The sleep of a laboring man is sweet, whether he eat little or much; but the fulness of the rich will not suffer him to sleep.

GOLDEN TEXT—*Whatsoever thy hand findeth to do, do* it *with thy might.*—Eccles. 9:10.

SILENT PRAYER—*I develop my spiritual faculties by exercising them in spiritual ways.*

The first Adam was placed under the curse of having to earn his bread by the sweat of his brow. Like most divine edicts, that curse involved one of the greatest blessings we have received. The physical man develops through physical exercise. The mental man develops through learning to think logically and

purposefully. The spiritual man develops his spiritual gifts by using them. "Use or lose" is the stern necessity of our nature, whether we consider our physical, our mental, or our spiritual side.

The effects of physical inertia are too well-known to require comment. They are well set forth in the text of the lesson. We are accustomed to think of laziness as a characteristic of the natural man, but it does not characterize the natural world altogether. Ants, bees, and wasps are indefatigable workers. In their case the instinct of self-preservation becomes the keenest wisdom. Thoroughly provident, the ants of Palestine, and doubtless ants everywhere, lay up supplies of food in their nests against periods of drought and flood when they would otherwise be unable to live. Squirrels also lay up stores of nuts, working as long as the supply lasts, that they may survive the foodless winter months.

In the mental realm we see that the most active persons intellectually are those who from an early age have exercised the mind by reading and study. Benjamin Franklin and his friends formed a reading club in their youth, meeting regularly to discuss the books they had read and the vital issues of the day. It was the best possible preparation for the role of leader in statesmanship and philosophy that Franklin later played so admirably.

The "things of the Spirit of God," Paul tells us, "are spiritually discerned." To develop spiritual discernment we exercise our faculties in spiritual ways. Understanding, one of the highest faculties, is developed through prayer, aspiration, experience, and study. In its higher reaches prayer is purely spiritual.

The fugitive slave "prayed with his feet," but the aspirant to power and self-dominion prays with the understanding, as Paul did, and his prayer makes sense.

There was never a time in our history when the need for spiritual leadership was more obvious and imperative than the present. Our free institutions and our democratic way of life, founded in the loftiest idealism, are endangered by selfish materialism within and by inimical forces without. To depend on trite platitudes to meet the situation is to sleep as the sluggard does while thorns and nettles take the fields and vineyards. We need to build stone by stone the walls of our defense, by studying to understand our needs and those of the world and by meeting them not as a political movement but as a national one directed by public-spirited, patriotic citizens. We have slept too long, confining our thought to our families or immediate neighborhood interests, with no concern for the one world to which we all belong and of which we must make ourselves a dynamic, conscious part.

Spiritual consciousness is an individual matter, but until individuals awake to the necessity of making their influence felt in society, materialism will continue to rule the world. As the individual enters into spiritual consciousness he must carry it with him into all his activities and undertakings. The power that he gains through his communion with God he must throw on the side of righteousness and justice in his dealings with his fellow men. As he rises out of self-love into the impersonal love of his fellows he gains insight into their motives, impulses, and

needs. This insight he must put to work in the furtherance of social solidarity and good will. Merely to understand his fellow men better while holding himself aloof from their problems is to know "the fulness of the rich" that "will not suffer him to sleep."

We have no business having any more discernment and understanding than we are willing to put to use in our everyday living. Understanding and ability are available in plenty if men will but put them to full and faithful use. When this is done our sleep will be sweet, for we shall be able to rest secure, having made of our world the kingdom of peace it was divinely planned to become.

QUESTIONS

1. How are spiritual gifts developed?
2. Is inertia a characteristic of nature?
3. How do we develop understanding?
4. What form of prayer is most effectual?
5. How can we apply to the best advantage our understanding of the world in which we live?
6. Are we in danger of being sluggards in understanding? How can we avoid this?

PRAYER

Pauline Tyson Stephens

Lord, give me faith and strengthen my belief!
There is a depth of power in this prayer
A power that shows the way through every reef
To peace and harmony beyond compare.

Silent UNITY

The light of Spirit is released in me, and I understand the truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

LAST FALL I asked for your prayers for a friend whose mind seemed to be gone. She was sent to a hospital, and her husband moved away; so I did not hear from her for some time. Recently relatives here have heard that she is almost completely recovered. They consider it a miracle, but we know it was the work of our kind heavenly Father. Thank you for your prayers.—*F. I. B., Wisconsin.*

ABOUT a month ago I wrote to you for prayers that I might overcome paralysis of my face. You may discontinue your prayers as my face is perfectly normal.

I am so grateful to God and to you for your help in overcoming this condition. Please find inclosed a small token of my appreciation.—*A. J. S., California.*

I HAVE HAD a very definite healing of a skin trouble. I had had this skin infection for eight or nine months, first around my mouth, and finally it spread around my neck and under my chin. It left all of

a sudden. I had prayed earnestly and had mentioned this to you. One morning it was gone, and the skin soon faded to its natural color.

Your work is a great help to mankind. Your literature is so helpful to direct and aid people to find the way to spiritual consciousness.—*Mrs. F. R. A., Louisiana.*

Filled with Plenty

I WROTE a short time back that my husband was at a standstill in his work because he could not get the material (well pipe) for drilling wells.

I got your letter on Saturday, and at noon my husband came in and said a hardware store in the next town had just received one hundred feet of pipe and would let him have it. The following week we got a letter from a big hardware supply house saying that they had two hundred feet of pipe for him.

Isn't this just too beautiful for words! In your letter you said "you receive abundantly, richly, joyously, as benefits His child." Abundantly is surely the word. Oh, how wonderful is His power.—*Mrs. R. R., Michigan.*

I WANT TO thank you and God for the wonderful demonstration that has come into our home. I wrote to you several weeks ago for help for my husband in finding employment.

A short time after I had written my husband was given employment but told the work was only temporary. The shop was very dirty, it was not a congenial place to work, and both my husband and

myself were discouraged.

This week I received a letter from you and the affirmation I was to use. "By divine inspiration I am now guided to my right work, where I serve capably and am bountifully blessed." My husband was guided to a firm where he least expected to find employment. It is a nice clean place, and the working conditions are pleasant. The owner said the work would be permanent. Yesterday after a hard day's work the owner came to my husband and thanked him for the amount of work he turned out. He said, "I never have had a new man come into the shop and take hold of the work so quickly."

I know that our prayers have been answered, and again I want to give thanks to Unity and God for the wonderful help we received. I am inclosing a love offering to help you carry on your wonderful work.—*G. B. E., California.*

,,,,,,,,,,,,,,,,

He Shall Have Abundance

INCLOSED is the amount saved in my prosperity bank. I have certainly had abundant support and supply since I received it. Before it came we had so little to eat in the house and no money either, but since then there has been no lack of any good thing.

I will never abandon so stanch a helper as the prosperity bank. Often I forget the truths I should say but I never forget: "The Spirit of the Lord goes before me and my prosperity, success, and happiness are assured."—*E. R., California.*

INCLOSED is a check for five dollars, which is the money saved in the prosperity bank. Will you please

use it where you think it will do the most good?

It was a stimulating, amazing seven weeks and was a real revelation to me. I am glad there is a place in the world where people are gathered together to pray, and it was a wonderfully reassuring thought to me during the drill period. Best of all is the thought of the strong, peaceful thoughts of security that are being sent to all the world when it is so needed by all of us.—*Mrs. B. P., Illinois.*

I KNOW you will take pleasure in hearing that my Prosperity bank brought me much needed income within ten days after I started, for which I am deeply thankful.—*R. R., California.*

My Help Cometh from Jehovah

INCLOSED please find one dollar for renewal of my subscription for UNITY for another year.

At this particular time I wish to mention that I have taken UNITY for several years and feel that I could never get along without it. UNITY has given me a clearer understanding of the spiritual. It is so inspiring, so satisfying, so beautiful and comforting, and it has brought to me the realization more than ever of the nearness of God to me and all persons. I thank God and Unity for all the help that I have received, and whenever I can I try to help others. You are doing a wonderful work, and God bless you.—*Mrs. D. D., Indiana.*

I AM INDEED grateful for your prayers. I have accomplished so much since I have been reading *Lessons in Truth.* I feel now that I am growing up in faith. I have learned so much about affirmations, and

I have begun looking forward to a cheerful and pleasant life. Thank you again for your wonderful prayers which have helped me so much.—*L. K. D., Illinois.*

NO WORDS can express my gratitude to you for all your miracle-working help through *Daily Word.* Please accept my deepest gratitude to all of you. —*G. A. D., California.*

Hearken unto Me

SOME WEEKS ago I wrote to you asking your help in finding a suitable permanent home.

It is a very difficult thing to find here as no one wants old people; also they do not want anyone in the winter. It seemed almost hopeless, but I am thankful to say I have been guided to just the right people and am settled very happily.

The kind letter you sent me and the affirmation "God is the instant provider of all good things. He knows my need of a home and guides me to the one that perfectly meets my requirements" was a great comfort and help.

Thank you very much for your prayers, I am truly grateful to God and to you for all that has come to me.—*A. J., England.*

I WROTE you back in October that we were desperately in need of a home and asked for your prayers. Well, a month later we found a place, and it is much nicer than our old place, with less rent and a perfect landlord. In these days that is really a blessing.—*M. S., Indiana.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have a disease that is considered incurable, and I am asking you to pray with me that it be healed. I know that the Lord can heal it, but will He do so since He hasn't given the doctors that knowledge?—*From a letter received by Silent Unity.*

You have expressed your confidence in God' healing power, and we are glad to pray with you We know that His will for you is health. The sam wonderful intelligence that created your body in th beginning can now restore it to perfection. In thi realization we pray for you daily.

During the many years of our ministry we hav had testimonials of the healing of every type of con dition, and we know that the one you mentioned i not too difficult for God. All that is necessary to re ceive healing from Him is to co-operate with Hir by thinking the right thoughts and expressing th right feelings and by following His guidance in a our daily activities.

Any physical condition of the body, regardles of how "serious" it has been spoken of as being, ca be healed through the application of Truth. In co operating with the divine healing forces, it is alway necessary to pray for wisdom to make the change in thinking and living that may be essential to ha

mony with God. Every negative physical condition of the body is related in some way to negative or limiting thoughts, feelings, or habits, and when essential changes are made nothing can prevent perfect healing. It is helpful to remember that a bodily inharmony is merely the result of several causes involving in some manner the daily habits of living (which include the thoughts and emotions). When you pray for wisdom and follow divine guidance, you are assured of complete healing. We know that you can realize perfect health through prayer and loving co-operation with God.

My sister and several of my friends have passed away after having cancer. Before that they had always seemed so strong and healthy. Is there any explanation as to why people get this disease, which so often proves fatal?—*From a letter received by Silent Unity.*

The disease you mention seems to have affected quite a number of persons. A complete outline of its causes seems not to be available either to medical science or students of Truth. While in our study of Truth we can understand how the thoughts can attract a certain condition in the body, it seems that we cannot be sure just what *kind* of thoughts cause it. In our ministry we prefer to give our attention to the truth that spiritual thought can triumph over any kind of bodily inharmony rather than to investigating the possible causes of a negative appearance. Spiritual thought is greater than any display of physical symptoms, and real health is sustained only by spiritual thought.

It seems that man has yet much to learn in demonstrating bodily perfection, and we know that your sister expressed Truth to the fullest extent possible to her. The loving Father has blessed her, and He will continue to bless her as she enters new phases of expression in His wonderful universe.

My husband was unkind to me, and a friend of mine helped me to get away from him. He then proceeded to obtain possession of the building in which my friend's business was located and served notice on her to vacate. She is quite disturbed, as it is now difficult for her to find a vacant store. I feel responsible for this and very unhappy about the whole situation.—*From a letter received by Silent Unity.*

There is a harmonious solution to every problem, and God in His wisdom and goodness guides and directs His children in finding such a solution. In the faith that God knows and cares for our every need we are praying for you and your friend.

It is not always easy for us to understand why seeming inharmonies come to persons who help others and try to fulfill the laws of right living. But we can be sure of this, that God in His love and wisdom can see beyond the present and can lead us into better and happier ways of life. A door never closes but another is opened, and if we can keep this in mind it is easier for us to see beyond the present to a brighter future. Each experience that comes to us contains a blessing, and if we can accept the good that is in it and use it as a steppingstone, we can realize much good from the very things that seemed unjust to us at the time.

So that you may better be able to help your end by holding the right thoughts, we suggest you to let go of all thoughts of self-condemnation garding your responsibility for her present diffi- lty. Each person draws to himself his own experi- ces in life, and this may well be a blessing in dis- ise for your friend and the opening of a channel r new blessings.

****

Your writings are beautiful, but they don't seem to work. The M. D. says there is no cure for sugar diabetes, and in spite of all our prayers my friend seems to be fading away. We have prayed for months, and he gets worse instead of better. Why?—*From a letter received by Silent Unity.*

We understand how you feel after praying for our friend for so long a time, but we assure you that s not being healed does not indicate that prayer as failed or that God has failed. God's will for your iend is perfection, but it is necessary for him to tablish harmony in his thoughts and feelings, har- ony with Truth, before healing can be accom- ished.

When a person's healing seems to be slow in anifesting itself, he is holding onto thoughts and notions that need to be changed in some way. The urpose of offering prayers in behalf of your friend not to ask God to heal him as if He were reluctant establish perfection. The fundamental purpose of ie prayers is to free your friend from any limiting eliefs that may hamper the divine life in its silent ealing activity.

UNITY CENTERS

The following leaders are conducting a ministry in keeping w the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2

Bakersfield—Della Shutts, Brower bldg

Berkeley—Susanna Scott, 2401 Dwight

Beverly Hills—Ruth Rae, 107 N Robertson

Burbank—Harriet Sunday, 152 E Palm

Canoga Park—Nannie Highnote, 22133 School Craft

Compton—May Butterworth, 115 N Chester

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South

Hayward—Anita Williamson, 638 First St

Hollywood—Rose Schneider, 1162 N St Andrews

Hermosa—May Butterworth, 77 17th

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 E Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7

La Crescenta—Dollee Phillips, 4004 La Crescenta

Monrovia—Irene Malloy, Monrovia Woman's Club

North Hollywood—Joseph & Mildred Haggerty, 5019½ Lankershim Blvd

Napa—Helen Wade, Churchill manor

Oakland—Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich

Pomona—Max Flickinger, 249 W Monterey

Redlands—Dr H P Nicholls, 618a W Olive

Riverside—Katherine Sweaney, 3614 Ninth

Rosemead—Ethel C Turner, 1608 S Rosemead

San Diego—Marie Fleming, 1944 30th

Sacramento—Naomi Anderson, IOOF hall

San Bernardino—Dr & Mrs H P Nicholls, 763 D St

San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 2135 Sutter

Santa Cruz—Alice Hopkins, 151 Garfield

San Leandro—Barbara Lyon, 561 Lafayette

Santa Monica—Sue Sikking, Pacific bldg

Santa Rosa—Helen Wade, 426 Mendocino

South Gate—Edna Drebert, 2653 Santa Ana

Studio City—Herbert J Schneider, 12355 Moorpark

Taft—Della Shutts, 631 North

Vallejo—Helen Wade, Vallejo Wom club

Van Nuys—Mary Hider, 14416 Victo

Whittier—Louise Newman, 410 S G leaf

COLORADO

Denver—Mabel Beech, 1555 Race

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fai

Hartford—Harriet Gilbert, 926 Mai

New Haven—Bonnie Adams, Hotel

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy L New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chambe Commerce Auditorium

Daytona Beach—Mary D. Huck, Broadway

Jacksonville—Rose Emery, 220 E M

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S O

St Petersburg—Louise Beaty, 646 5

Tampa—Ruby Wagner, Louise R 413 Grand Central

West Palm Beach—Fannye Treaster Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Pea N W

HAWAII

Honolulu—Marie Handley, 240 Lew

IDAHO

Boise—Christopher Scott, Pinney L

ILLINOIS

E St Louis—Florence Schaefer, E view hotel

Chicago—W I & Anna Hoschouer, Wabash; Nellie McCollum, 64 W dolph; Edith Reynolds, 116 S gan; Janet Beaudry, 410 S Mic Margaret Halsey (col) 104 E 51; rietta Gorden (col) 4307 S Mi

Decatur—Maud Kellogg, 317 W D

Rockford—Eric Butterworth, Empir

Springfield—Eva Conover, 109 S

INDIANA

Ft Wayne—Cleo Lee, 220 E Jeffe

Huntington—Cleo Lee, public lib

Indianapolis—Margaret Strahle, Cl hotel; Frederick Andrews, 8 E

Kokomo—Lydia Simpson, 314 W

IOWA

Cedar Rapids—Unity, 1015 2 Ave

Des Moines—Betty Silft, 3118 Gra

Sioux City—Elizabeth McClaughry surance Exchange Bldg

Waterloo—Irene Duncan, 324½ E

KANSAS

Hutchinson—Nona Kerfoot, 316 W

Topeka—Harriet Pfouts, Jayhawk

ta—Carl & Lois Moran, 3241 Victor

KENTUCKY

gton—Clara Conway (col) 114 W

ille—Maebel Carrell, Cecilia Jawell, Theresa Rehm, 1322 S 4; h Cox (col) Pythian temple

LOUISIANA

Orleans—Elois Echlin, 222 Balter ; Lillian White, 604 Canal

MAINE

nd—Unity, 562 Congress

MARYLAND

more—E Roy Feldt, Emerson hotel

MASSACHUSETTS

n—John Baughman, 30 Huntington *ridge*—Edna Titus, 881 Massachu- *ster*—John Baughman, Academy bldg

MICHIGAN

Arbor—Marie Munro, 310 S State St *City*—Roxie Miller, YWCA *ingham*—Virginia Shipley, 148 S odward, Rm 215

oit—Herbert Hunt, Maccabees bldg; o Fishburn, 4221 Eastlawn; Virginia pley, 410 Capitol Theater bldg; nes Elliott (col) St Antoine YMCA *nsing*—Roxie Miller, 224 Abbott —Edmund Risk, 1019 Detroit *d Rapids*—Ida Bailey, 63 Jefferson *mazoo*—Amy Moffett, 209 W Dutton *ing*—Harvey and Ida Best, Olds hotel *iac*—Eve Edeen, 72½ N Saginaw *l Oak*—Unity, 101 S Troy *naw*—Edmund Risk, Bancroft hotel

MINNESOTA

eapolis—Lila Ranney, 2300 Hennepin *Paul*—Nellie Hohenwald, New York dg

MISSOURI

rson City—Amanda Clibourn, 319 Ash *sas City*—Louis E & Ethel Meyer, 3 Tracy; Ida Palmer, Jewell bldg *s Summit*—Nettie Wyatt, Unity Farm *gy*—Julia McKee, 284 Lemay *gfield*—Unity, 224 W State *Joseph*—Osla Jones, 12 and Felix *Louis*—Elsie Abbott, 119 N 7; Hilda *ders*, 3616 Bates; Florence Brummer, 21 S Kingshighway

MONTANA

ings—Mary Wessel, Northern hotel *man*—Mary Wessel, Baxter hotel *e*—Mary Wessel, YMCA *t Falls*—Unity, Columbia bldg *ngston*—Mary Wessel, Elks hall *oula*—Maidie Van Etten, 200 E Pine

NEBRASKA

oln—Unity, 138 N 12 *ha*—C N & Hallie Broadhurst, YWCA

NEVADA

o—Robt & Fay Caswell, 847 University

NEW JERSEY

telair—Gladys Stevenson, 11 S *ullerton* *ark*—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Binghamton—Unity, Arlington hotel
Brooklyn—Ella Pomeroy, 3 Albee sq
Buffalo—Lillian Matthews, 271 Delaware
Flushing—Adele Woodruff, 135 42 40 rd
Forest Hills—Adele Woodruff, Forest Hills Inn
Ithaca—Unity, 113 S Cayuga
Jamestown—Lillian Matthews, YWCA
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, United Scottish Organizations bldg
Syracuse—Mae Lundahl, 110 Onondaga ave
Troy—Marian Hoagland, 27 4th
White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Mary Dunning, Jessie Maloney, 34 S High
Alliance—Unity, 242 E Main
Canton—Mary Dunning, 203 6th NW
Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison
Cleveland—Earl & Martha Anthony, Hotel Cleveland
Columbus—Dale & Donna Newsum, 50 W 5 Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marietta—Orilla Werner, 424 Front
Marion—Mercedes Fossler, YWCA
Springfield—Nora Elliott, 19½ S Limestone
Toledo—Wallace Tooke, 1623 Broadway
Warren—Everett St John, 167 Main SW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel
Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg
Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, Gardner hotel
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lilian Brass, Rice hotel; Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bldg

WASHINGTON

Bremerton—Marion Brown, 925 Park
Kennewick—Beulah Scott, Arrow Grill
Seattle—Myron & Estelle Key, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Hotel Frederick

WISCONSIN

Beloit—Eric Butterworth, 1347 Wi
Racine—Lu Verna Bauer, 423 S M
Milwaukee—Elmer Gifford, 208 E consin

CANADA

Calgary—Unity, 221A 8th ave W
Edmonton—Unity, 13 Labor templ
London—Unity, 496 Dundas
Regina—Unity, Thompson blk
Toronto—Donald O'Connor, 17 Qu
Winnipeg—Edna Bowyer, Russell K Belgica blk

ENGLAND

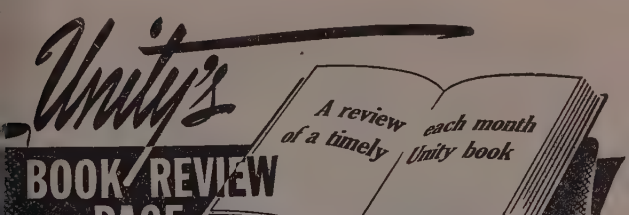
London—Parker Drake, Ruth Hacki Stanhope Terrace, Bayswater Rd don, W 2
Iver Heath—Dora Johnson, Elles Slough rd
Easington Village—Thomas W Merri 11 Sea View, Co. Durham
Sunderland—Thomas W Merrington Waterloo pl, Co. Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close co-operation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.



Lessons in Truth

By H. Emilie Cady

Lessons in Truth was written by H. Emilie Cady to ıow persons how to attain a consciousness of themlves as children of an all-loving, all-providing Father.

The first lesson is entitled "Statement of Being" ıd explains the main aspects of God. Miss Cady exlains that the ideas she presents cannot be accepted y anyone who holds onto previous theories and beefs. Such a person is urged to be passive in mind in gard to ideas in *Lessons in Truth* with which he does ot agree. When more understanding is attained the leas are sure to be accepted.

The remaining lessons are devoted to instruction in ıe art of thinking and living as a spiritual being. Miss ady's theme throughout *Lessons in Truth* is this: There is but one source of being. That source is the ving fountain of all good, be it life, love, wisdom, ower—the Giver of all gifts. That source and you re connected. You have power to draw on this source or all of good you are or ever will be capable of dering."

(*Lessons in Truth* is priced at $1.)

Appearing in Other Unity Magazines This Month

Doors to Progress

Progress presents to its readers a very absorbing account by Charles Carson of an illness that was overcome by turning to God, thus opening the door for healing and joy. In his story, which is entitled "Doors to Progress," Mr. Carson says: "Several years ago when I was a bedridden invalid in a charity hospital, I studied artcraft and learned to make hand-tooled leather goods. A man in the bed next to mine said: 'I think you are wasting your time. After all, who is going to buy your goods after you make them?' . . . A few months later I was supporting myself, and the new confidence gained from this experience helped to expedite my recovery." Mr. Carson's story will encourage many readers.

"Not Worth His Salt"

Twelve-year-old Ben, an orphan, heard the foreman say, "He's not worth his salt. You'd better get rid of him!" Ben had tried hard to please Mr. Harmon, hoping he might decide to adopt him. If the foreman of the ranch felt this way, perhaps Mr. Harmon did too; Ben might as well pack his belongings and return to the orphanage. But Ben does not have to go back to the orphanage. An exciting event gives Ben a chance to prove his worth, to learn that Mr. Harmon really wanted him, and to find out just who it was that was "not worth his salt." Ben's story is told in a two-part serial in *Wee Wisdom* by Myrtle Vorst Sheppard. The story is entitled "Salt of the Earth."

Spiritual Equipment

"Have you ever thought of the spiritual equipment u possess?" asks Hester Fairfield in her *Daily Word* icle "Your God Equipment." She calls her readers' ention to the electrical equipment in modern homes d how various appliances lighten the work, yet how eless the equipment is when the current is interrupted. hen one's life and home are equipped with God, wer is always available.

God's Presence

In his article entitled "God's Presence," in the ugust 3 issue of *Weekly Unity,* Worral G. Sonastine lls how a child looking for synonyms for the word resent" suggested that it describes God. She said, t means 'here,' 'now,' 'to give,' and 'a gift,' and all ese fit God perfectly." The article contains excellent ruth instruction and gives examples of how persons ave found health and other blessings by accepting od as their gift of those blessings *now.*

"How to Make Money"

In his *Good Business* article "How to Make Money" arold S. Kahm says, "Every bit of money in the world day is owned by someone, and the only possible way which you can get any money is to obtain it from ose other individuals who happen to own it." Mr. ahm declares that the secret of money-making is giv- g and illustrates his stand on this phase of prosperity citing the philosophy of two grocers and how the plication of the law of giving brought success to e one who used it.

UNITY BOOKS AND BOOKLETS

For Beginners

Beginning Again	standard only $1
God a Present Help	de luxe $2; standard 1
God Is the Answer	standard only 1
How I Used Truth	standard only 1
Lessons in Truth	standard only 1
Lessons in Truth	*Russian, Spanish, Dutch* 1
Letters of Myrtle Fillmore	de luxe $2; standard 1
Lovingly in the Hands of the Father	standard only 1
New Ways to Solve Old Problems	de luxe $2; standard 1
Six-Day Healing Practice, A	*Spanish* $.10; *English*
Great Physician, The	standard only 1
Mental Equivalent, The	*German*, $.10; *Russian*
Whatsoever Ye Shall Ask	de luxe $2; standard 1

For Healing

Christian Healing	de luxe $2; standard 1
Divine Remedies	
Jesus Christ Heals	de luxe $2; standard 1
Truth Ideas of an M. D.	standard only 1
You Can Be Healed	de luxe $2; standard 1

For the Home

Meatless Meals	cloth 1
You and Your Child	de luxe; standard 1

For Prosperity

As You Tithe so You Prosper	
Both Riches and Honor	standard only 1
Prosperity	de luxe $2; standard 1
Prosperity's Ten Commandments	standard only 1
Working with God	standard only 1

For Inspiration

Best-Loved Unity Poems	standard only 1
Finding the Christ	*Russian, German, Swedish* $.10; *English*
Have We Lived Before?	de luxe $2; standard
Mightier than Circumstance	standard only 1
Sunlit Way, The	standard only 1
Unity's Fifty Golden Years	paper 1

For Devotion

Bible, American Standard Edition	
Book of Silent Prayer	
Contemplation of Christ, The	
Effectual Prayer	standard only 1
Silence, The	
Unity Song Selections	cloth 1

For Advanced Study

Christ Enthroned in Man	de luxe $2; standard 1
Know Thyself	de luxe $2; standard 1
Metaphysical Bible Dictionary	
Mysteries of Genesis	standard only 1
Mysteries of John	standard only 1
Talks on Truth	standard only 1
Teach Us to Pray	de luxe $2; standard 1
Twelve Powers of Man, The	standard 1
What Are You?	de luxe $2; standard 1

Greeting Booklets

Are You Getting All You Want from Life? .10	He Passed This Way
Be at Peace .10	Holy Bread
Breath of Immortality .10	Land Is Bright, The
Challenge of the Dawn, The .10	Life Is Consciousness
Christmas Spirit, The .10	Mental Equivalent, The
Daily Resurrections .10	Prayer of Prayers
First Things First .10	Protecting Presence, The
Gifts for the Christ .10	Recipes for Living
Great Helper, The	Song of Life, The
French, English .10	Way of Faith, The
God Is Blessing You Now .10	Where Blessings Begin
	White as Cotton

(12 copies of these booklets for $1. Envelopes included)

For Children

Jet's Adventures	
Jet and the New Country	

NEWS from UNITY

"We search here and there and everywhere for our prosperity, when all the while it is right within us. We are in the very midst of plenty all the time. Instead of acting the part of a child of God who is prosperous and abundantly supplied with every good thing many of us talk and act like paupers—scrimping, saving, hoarding, often depriving ourselves of the necessities of life," writes Van Scoten in her article "In the Midst of Prosperity" in the September issue of Unity. *The author suggests that we affirm often: "I am in the midst of my prosperity now. Father, I thank Thee for Thy great abundance of all good, which is now flowing to me."*

Lessons in Truth Week, September 8-14

The fourteenth annual observance of Lessons in Truth Week will begin September 8 and continue through September 14. Thousands of Unity students, many of whom participated in the first Lessons in Truth Week, will set aside a period each day during that week to read a portion of *Lessons in Truth* and to meditate upon the precepts of Truth that it contains.

A friend in Washington, D. C., reports as follows on her study during Lessons in Truth Week:

"My study of *Lessons in Truth* was extremely worth while. The book is worth many, many times what I paid for it. I have just given my copy to a friend and would like another copy."

Another friend writes:

"*Lessons in Truth* has been a great help to me. It has never failed me as a regular source of guidance."

You will find the announcement of Lessons in Truth Week on the inside back cover of this magazine.

Unity Literature to U. S. Information Centers in Germany and Austria

During the war and the preceding period of Axis dictatorship the people of many countries lost contact with the United States. Libraries were destroyed and publishing houses were closed. At the

end of the war the United States began eradicating militaristic influences and reviving cultural contacts.

One of the means of reaching these formerly isolated people is the dissemination of American books and magazines through United States Information Centers. Located in the principal cities of each country these centers are under the supervision of the American Military Government and the Civil Affairs Division of the United States Government.

Information centers in Germany and Austria are now receiving shipments of Unity literature as in time will centers in Paris, France, and other centers will be added to these in the near future. If you have relatives and friends in Germany, Austria, or France who would be interested in Unity literature, tell them to ask for it at their nearest United States Information Center.

The Unity Good Neighbor Fund is being drawn upon heavily for these shipments of literature. This fund is used to supply Unity literature, in foreign languages and in English, to friends in other countries who otherwise could not obtain it. Unity appreciates the co-operation and loyalty of the many Unity students who specify that their love offerings shall be added to the Good Neighbor Fund.

Unity Training School

The fifth and last term of the 1947 Training School season begins September 15 and continues through October 10. Classes will be taught

by Mr. and Mrs. Charles Fillmore and other teachers well known to Unity students.

For further information about the Training School write to G. LeRoy Dale, Registrar, Unity Training School, Lee's Summit, Mo.

rosperity Bank Drill rings Home Improvements

A friend in Montana who as used a Prosperity Bank or several years makes the ollowing report: "As I send n my Prosperity Bank savings must tell you of some of the ronderful things that have appened. I asked you to pray ith me for the recovery of y brother-in-law, and he is ow able to work. As for rosperity, we have been richly lessed. It seems that something nice and unexpected always happens. For instance, now have an electric refrigerator, whereas I once believed hat we were unable to own ne. I now place the matter of home improvements in the Father's hands. At one time accepted poverty as my lot,

but the Bank drills have given me the habit of looking to God for everything, and it is marvelous how He cares for this family."

(You may order a Prosperity Bank by using the order form on the back page of this magazine.)

Free Booklet Health Is Catching *Is Now Ready*

If you have not sent for Volume III of *Health Is Catching,* be sure to include your request for it in your next order or letter. This booklet contains many encouraging testimonials about

healing and will be sent to you without charge. If you desire additional copies for friends, please mention the number we should send you. Anyone desiring to increase his faith in God's healing power will be encouraged by the testimonials, which are taken from our correspondence. They are unsolicited and report the healing of many different ills. From one of the many interesting letters in the booklet we quote:

"My mother became mentally ill. . . . I thought of putting her in the hospital, but instead I called Silent Unity for prayers for her. . . . I know you will rejoice with me in knowing that within a week she was again her happy, normal self."

Blind Children Enjoy Braille Wee Wisdom

Wee Wisdom, Unity's magazine for children, is published in Braille as well as in inkprint. The subscription list for Braille *Wee Wisdom* has grown steadily as more schools for the blind and in-

dividual children have been brought to our attention. Unity's announcements concerning *Wee Wisdom* in Braille usually include this invitation: "If you know of some blind child who reads Braille and who would like to receive *Wee Wisdom,* just send us his name and address." Through the years friends have responded by sending names and by asking that their love offerings be added to the Braille Fund. Braille *Wee Wisdom* is prepared at the Clovernook Home for the Blind, an institution providing home and employment for blind persons.

The month of August finds the Unity Braille Department busy with the transfer of many *Wee Wisdom* subscriptions from the children's vacation addresses back to their schoo addresses. By having *We Wisdom* during their vac tions the children can mair tain their reading skill an add to their entertainment.

Unity invites you to sen in the name of any blin child who can read Braill and who is not now receivin *Wee Wisdom.* A free sub scription will be sent to hin

If you desire more infor mation about Unity's Braill literature, which also includ publications for adults, ju ask for it in your next lette

Daily Word, *a Wonderful Friend*

A friend in Indiana writes "For the several years w have had *Daily Word* it ha been a wonderful friend Many times when we turn t the day's lesson we find th answer to our own curren problem. As we grow in un derstanding of the Unit teachings, more and mor persons come to us with the heartaches and problems. W always turn to *Daily Word,* n matter what is needed. I ordc extra subscriptions so that can say to a friend in need o a word of spiritual guidance 'Just keep the little magazin and read it every day.' *Dail Word* gives us a Christ tha is real."

UNITY MAGAZINE WITH PICTURES

Truth in Straight-from-the Shoulder Articles and Columns by Outstanding Unity Writers

hen You Turn the Pages of PROGRESS you find: ue-experience stories about people who use Truth solve problems such as you or your loved ones meet. Between the Lines," a Truth-for-today column by mes Sweaney. "Unfinished Business," a column by rnest C. Wilson. "God Is Blessing You Now," a editative blessing from Silent Unity. "Letters from eaders," and many other features beloved by PROG-ESS readers.

Order PROGRESS to supplement your UNITY agazine reading and in order to have in your home Truth magazine certain to be of interest to other embers of your family. PROGRESS also makes a slightful Unity gift to friends and relatives.

PROGRESS is $1 a year (12 issues)

NITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

Prepare for God's Abundance

Many Truth students who desire more prosperity in their affa specify that it come in certain ways only. For example, th demand an increase in salary, because they see this as the o reasonable way for greater abundance to come to them. Kno ing that all good comes from the Father and that there a many channels for His good to flow in, we should sim prepare our consciousness for abundance and leave to God t way in which it is to come. Then in whatever form it arriv we should receive it with thanksgiving and love.

Thousands of Unity students have found that the Un Prosperity Bank drill helps them prepare for abundance. T Bank drill is a plan that includes prayer and the practice of t presence of God and His goodness. Daily meditation and givi thanks for God's blessings according to the Bank plan c help you prepare your consciousness for the abundance y desire. Send for a Bank and have the benefit of the prayer d that has helped thousands of Unity students down through t years.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray w me for a successful demonstration. I will use the drill seven weeks save $3 for the three *Unity* magazine subscriptions (one year ea listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

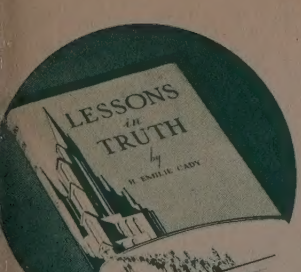
Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

REFERENCE USE ONLY
BAKER LIBRARY
CHRIST MEMORIAL UNITY CHURCH

SCANNED



ACCEPT YOUR *Heart's Desire* DURING LESSONS IN TRUTH WEEK SEPTEMBER 8-14

w to accept, how to get the consciousness for, your heart's desire is t part of the instruction you can find in *Lessons in Truth*, the Unity ok that Unity students everywhere will read or reread during ssons in Truth Week.

What Is Lessons in Truth Week?

It is a week set aside annually for Unity students to unite in a rld-wide class for the purpose of reviewing *Lessons in Truth*, Unity's ndamental textbook for more than fifty years. Students long ago covered that this great book had a "just-right" word of instruction inspiration no matter how many times it was consulted. Out of this iversal experience came Lessons in Truth Week as an annual spiritual nt. With ever-increasing eagerness Unity students look forward ring this week to receiving greater understanding of God and thus ieving freedom from their problems and fulfillment of their desires. Thousands will be reading *Lessons in Truth* September 8-14. They ll be calling forth the goodness of God in response to the desires of ir heart. You are invited to share in this consecrated week's instruc- n and blessing.

All you need do is to have ready for study the book *Lessons in Truth* d the free *Lessons in Truth Study Guide*. Order *Lessons in Truth* udy guide is included) at your local Unity center or by writing to ity School. If you already have *Lessons in Truth* just ask for the dy guide.

LESSONS IN TRUTH is priced at $1

ity School of Christianity, 917 Tracy, Kansas City 6, Mo.

This I Know

I know not by what methods rare;
But this I know, God answers prayer.

I know not when He sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late;
Therefore we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with Him alone
Whose will is wiser than my own.

—Eliza M. H. Abbott